The LUTHERAN

CANDLELIGHT SERVICE AT CHRISTMAS

PACIFIC LUTHERAN
THEOLOGICAL SEMI
THE LIBR

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While Candles Burn

MANY PEOPLE enjoy sitting quietly at Christmas time to watch lights sparkle and shine on the Christmas trees. Harsh white lights are dimmed. The softer glow of cheerful red Christmas candles flickers in the room. Hearth fires burn more often during the holidays, too. The family spends time dreaming as they watch the flames leap and dance.

THE BEAUTIFUL music of Christmas provides the fitting background for this all-pervading sense of peace. The spirit of giving and the knowledge of God's great gift to a sin-sick world add full measure. It fills heart, soul, mind—all our being—with a sense of peace.

The gift of peace brings with it ma other gifts—greater tolerance, patienc kindness, cheerfulness, helpfulness. It brin friends to the friendless, helpers to the hel less, cheer to the cheerless. Those who a alone feel less lonely. Rather than though of self, new thoughts of a desire to bri happiness to others steal into the mind.

CHRISTMAS candles burn low and eve tually burn out. The mood changes aga in the bleak January days. But the feelii of peace is never lost entirely. We keep within us, knowing that another Christm will bring new candles and that faith a love and peace will enfold us once agai

—EVALYN HAGNER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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This year-end *Lutheran* is the last in 1960. The magazine will not be published next week.

THIS WEEK . . .

THE CANDLELIGHT service picture on the cover at St. John's Church, Mayfair, Philadelphia, sets the mood for this Christmas issue. Dr. Edmund Steimle supplies a theological note in his discussion of the meaning of Christ's birth in the "backyard of the civilized world" 2000 years ago (*page 11*).

● THIS MEANING is well remembered in a city in distress this year. Vienna correspondent J. J. Hanlin reports on Christmas in Budapest after interviewing a Hungarian Lutheran pastor now serving refugees in Austria (*page 15*) who still hope for freedom.

● THERE WAS another Christmas in distress during World War II, and as *The Lutheran's* Robert Huldschiner relives a Christmas night in Italy he discovers that it's easier to listen to the message of peace in time of need than in time of plenty (*page 22*).

● THEN there was, of course, the first Christmas, and Pastor Carl Uehling of Akron, Ohio, turns his attention to a figure in the Nativity story—the innkeeper's wife—and lets her tell the story as it may have been (*page 25*). A portfolio of contemporary Madonna statues (*page 18*) adds an artistic dimension.

● EDITORS of this magazine would have difficulty sending personal Christmas cards to the 200,000 subscribers for *The Lutheran*. The best they can do is to print in this space their greeting to numerous friends in our Lord's name.

THE CHURCH IN THE NEWS

Christmas, 1960

Hardly any American could claim to be unaware of the coming of the Christmas season. Television and radio, newspapers and magazines, streets and store windows of every business section heralded the holiday. The glad tidings of which the angels sang on Bethlehem's fields echoed for all to hear.

With Christmas falling on Sunday, all churches would observe the festival. In some, more people would worship on Saturday night at traditional Christmas Eve services than on Sunday morning. In others, worshipers would make their way through pre-dawn darkness to "salute the happy morn whereon the Savior of the world was born."

East Germans urged to stay

The outward symbols of Christmas remained the same in the strongly Lutheran East Zone of Germany, but there was new evidence of the inner disruption caused by life under a Communist regime. In an urgent appeal read from Lutheran pulpits throughout East Germany, church leaders asked their people to remain in the country even though they had "pressing reasons" for leaving.

In the ten years of Red rule, about three million East Germans had fled to the West. During November, about 22,000 East Germans had escaped fro the country, about half going into We Berlin and most of the others into We Germany. The total marked a sharp u turn over recent months.

The appeal emphasized the duty pastors, physicians and teachers to rema at their posts despite Communist pre sures. About 1,000 medical doctors a 1,800 teachers were reported to have le East Germany this year, placing a stra on medical and educational facilitie Pastors "are guilty before God" if th do not fulfill their vow of service, t appeal said.

Pastors cannot transfer

The appeal had been drawn up at November meeting of the synod of t Evangelical Union Church (Lutheran a Reformed). It asked West Germans n to encourage Soviet Zone Christians leave their homes. The Bonn governme has been reluctant to urge formally th East Germans remain in their sector. has, however, expressed concern that t flight of church and civic leaders fro the East Zone will eventually leave on people who are completely under t thumb of the Reds.

Bishop Wilhelm Halfmann of Schl wig-Holstein told pastors in his East Zo diocese that no pastor who leaves his po without permission may be employed a West German church. Pastors w have gone across the border must the fore find other occupations and ma have suffered severe hardship, he sa Only if they are finally recognized as p litical refugees may they be "transferre to parishes outside the East Zone.

Communist authorities angrily d nounced the church statement. The R newspaper *Neues Deutschland* called "gross interference in the internal affa of our state." It said the churchm

MERGER PROPOSAL advanced by Dr. Eugene Carson Blake (right), stated clerk of the United Presbyterian Church, and seconded by Episcopal Bishop James Pike of California (left) drew major share of attention during NCC's triennial assembly at San Francisco

were dishonest and irresponsible because they had not condemned West Germany's "cold war" tactics and its "organized campaign" aginst the East Zone.

Unity plan hailed

An item that wasn't on the program got the lion's share of attention at the triennial assembly of the National Council of Churches at San Francisco's Civic Auditorium this month. The 3,000 church leaders participating in the sessions found a lively discussion topic in Dr. Eugene Carson Blake's proposal that the United Presbyterian, Episcopal, Methodist and United Church of Christ bodies merge. The common denominator of the four groups seemed to be their heritage from the British Isles. Merger would create a body of about 18 million members.

Dr. Blake, who is executive officer of the Presbyterian Church and former president of the council, advanced the proposal in his sermon at the opening of the assembly. Episcopal Bishop James A. Pike of California added "an enthusiastic Amen" to the "most sound and inspiring proposal for the unity of the church that has ever been made."

Methodist Bishop John Wesley Lord of Washington said the plan "merits serious and studied consideration" as a "Christian solution to the dilemma of the churches."

Episcopalians are wary

Not all reaction was enthusiastic. Dr. Arthur Lichtenberger, presiding bishop of the Episcopal Church, foresaw many problems but said the plan "would be studied most carefully." Charles P. Taft of Cincinnati, prominent Episcopal lay leader, said "structural union" was not the place to begin. He favored "unity in diversity" which would "encourage but not require union at the congregational level."

Bishop Gerald Kennedy of Los Angeles, president of the Methodist Council of Bishops, dismissed the Blake plan as "nothing new." He said the proposal was not specific enough to provide "elimination of difficulties involved . . . Churchmen are committed to closer cooperation but are not at all enthusiastic about organic union that would make a

Protestant church topheavy with administration and machinery."

Dr. James E. Wagner, co-president of the United Church of Christ which had been formed by merger of the Congregational-Christian and Evangelical and Reformed churches, warned that "even the first steps cannot be initiated overnight." He said his church was holding merger talks with the Disciples of Christ and urged that the Blake plan be enlarged to include other bodies.

Church's vitality disputed

Although church membership rolls are at an all-time high, the spiritual vitality and influence of America's churches are declining, Bishop James Pike asserted in a speech to the assembly. Millions of "church members" are not committed followers of Christ but look on the church as a social club, he said. As a result, the church is "not transforming society, it is being conformed to society."

Dr. Pike also warned against "recurrent McCarthyism" in some churches which causes clergymen to "operate in a real atmosphere of fear." He chided "wealthy members" who threaten to stop contributing to the church if the pastor says anything offensive to the "rabid conservative, the professional anti-Communist, or the segregationist element."

More optimistic appraisal of church life came from Dr. Roy G. Ross, general secretary of the council. He noted "statistical proof" of a "rising tide of religious interest." Dr. Ross said, "Churches of America have never been healthier or more vigorous in their witness than at the present moment in history . . . The very fact that the church can afford to look critically at her inner life . . . is in itself an indication of strength."

CHOSEN FOR NEW POSTS IN NATIONAL COUNCIL OF CHURCHES

Dr. Murray Stedman, Jr., named director of interpretation to head public relations

Dr. Earl S. Erb, ULC missions executive, was named a council vice president

No "superchurch"

A proposal that the National Council assume some functions of a church—ordaining clergymen, administering sacraments and organizing congregations—was nipped in the bud. The plan was advocated in closed sessions of the 42-member committee which drafted a "Message to the Churches." Proponents were said to be Dr. Henry Pitney Van Dusen of New York's Union Seminary and Dr. Truman Douglass, United Church of Christ executive and long-time bellwether for union.

Opponents insisted that the council retain its identity as an agency of the churches, rather than become a competitor to them. The message drafted by the committee urged congregations to demonstrate Christian unity at the "grassroots" level. Congregations should "live and act together as one church in one place." They should also "move speedily and forthrightly to eliminate racial discrimination from their own life and practice," the message said.

On international affairs, delegates approved a report which called for a "stronger United Nations" even though the U.S. might soon find itself outvoted in the world organization. The assembly was also warned of the problems raised by the Communist exploitation of revolutionary movements in Cuba and the Congo.

As president, the NCC chose a layman for the first time. It elected J. Irwin Miller, Indiana industrialist and leader in the Disciples of Christ.

South Africa parley starts

White and Negro churchmen mingled in clear defiance of South Africa's strict *apartheid* (racial segregation) laws at the World Council of Churches' conference on race relations which opened Dec. 7 at Johannesburg. The eight-day session brought together 87 delegates from 23 countries, among them 24 Negroes. Leading the conference was Dr. Franklin Clark Fry, United Lutheran Church president and chairman of the World Council's central and executive committees.

The conference was called because of disagreement among the council's eight South African member churches. Anglicans had taken the lead in opposing the government's racial policies, while three Dutch Reformed churches generally supported the segregation laws.

The conference would make an "honest effort" to evaluate *apartheid* in the light of the Gospel, Dr. Fry promised. No church would be forced "to take a decision against its own convictions and desires," he said, but none "must foreclose in advance the possibility of modifying his views."

While sessions were closed to the press, delegates said the program for the meeting covered nearly every aspect of race relations. One delegate said a new attitude on the part of some in the Reformed church might make "amazing progress" toward a common stand possible.

Washington center expands

Offices maintained by Lutheran church bodies in Washington, D. C., have since 1951 been housed in a former embassy building on 16th Street. The building is jointly owned and maintained by the National Lutheran Council and the Lutheran Church—Missouri Synod. The National Lutheran Educational Conference, the Bureau of Service to Military Personnel, public relations offices and local agencies are among the tenants.

To meet growing needs for office space, the center has acquired two adjoining

buildings, Dr. Robert E. Van Deusen, manager of the center and Washington representative of the NLC, announced this month. One building fronts on 16th Street, the other on 15th Street. The property is 21 blocks north of the White House, which is at 16th Street and Pennsylvania Avenue.

Pastor's dismissal upheld

A congregation that can call a pastor also has a right to dismiss him, a U.S. Circuit Court judge ruled in South Dakota. Judge Fred Nichols said St. John's Lutheran Church of Ipswich was within its rights in removing the Rev. Paul Albrecht, who had switched his membership from the Wisconsin Synod, to which the congregation belongs, to the Lutheran Church—Missouri Synod. Pastor Albrecht had tried to take the congregation with him, but about half the members chose to remain with the Wisconsin Synod and asked the minister to vacate the pulpit and parsonage. When Mr. Albrecht refused, the court suit was filed.

The Wisconsin and Missouri Synods have been at odds over the latter's alleged "unionism." Wisconsin has objected to growing co-operation between the Missouri Synod and other Lutheran bodies and will hold a special convention early next year to discuss breaking up the Synodical Conference in which Missouri, Wisconsin and two small groups are allied.

Bootleg prayers sold in Moscow

In Russia, where atheism is the official line, printing of religious books and tracts is under rigid government control. Established church organizations are permitted to issue only the small quota allotted to them.

Last month Soviet government agents cracked down on the underground "Hallelujah Publishing House" which had been publishing religious prayer books and bootlegging them on Moscow's black market. They found that the risky venture had been conducted by a group of civil employees with the printing done in a Moscow state technical library. The blue-covered Russian Orthodox *Short Prayer Book* was sold for five rubles (about 50 cents).

More hurt than angry, the Moscow newspaper *Literature and Life* said, "Is it not a shame for these men who consider themselves atheists to do the same things that church people do? Is it not a shame for workers of technical and scientific institutions to blacken hands with the fabrication of prayer books?" The paper said the legal punishment for the crime would not be severe, but that the men were "condemned morally."

School bus law protested

School districts in New York State must begin next year to provide free bus transportation for all parochial school pupils for distances up to ten miles. The law extending free rides to private and parochial school children was passed early this year by the state legislature. It replaced a former directive which had made such transportation optional.

The State School Boards Association last month voted unanimously to ask the legislature to repeal the law before it goes into effect. The wording of the law would require school districts to set up widespread transportation systems, the association held, adding that "financial and scheduling hardships will be considerable."

The *Evangelist*, official newspaper of the Albany Roman Catholic diocese, called the school board association's action "unreasonable and unfair." It said

WHERE PRESIDENT-ELECT WORSHIPS
Holy Trinity Roman Catholic Church, just a few blocks from Sen. John F. Kennedy's home in the Georgetown section of Washington, D. C.

ıe board members were "penny wise and ound foolish" and seemed to regard arochial school pupils "and their tax-aying parents as second-class citizens."

Catholic vote was decisive

U.S. Protestants voted in almost the ıme proportion for Vice President Nixon 1960 as they had for President Eisen-ower in 1952 and 1956, a Gallup Poll ıdicated. In 1952 and 1956, 63 per cent the Protestant voters favored the Re-ıblican ticket; in 1960, 62 per cent gave ieir votes to Mr. Nixon.

Jewish voters went heavily Democratic all three elections, the poll revealed. 1952, 77 per cent favored Adlai Stev-ıson; in 1956, 75 per cent voted for Stevenson; and in 1960, 81 per cent supported Sen. John F. Kennedy.

In contrast to these relatively stable figures, Roman Catholic voters shifted sharply back into the Democratic ranks this year, the poll asserted.

Church aid to arts asked

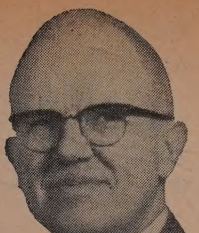
The church should resume its role as a patron of the arts, a consultation sponsored by the National Council of Churches' department of worship and the arts was told. Drama and dance were mentioned as fields where church sponsorship would be helpful.

Many dramatists would welcome church commissions that had "no strings attached," Jack C. Richardson, author of *The Prodigal,* told the group. By backing and producing religious dramas, the churches would "stimulate creativity . . . without turning writers into hacks," he said. Less enthusiastic was Alexander Federoff, author of the novel *The Side of the Angels.* He warned that church-sponsored productions have a tendency "to become terribly sugar-coated."

Miss Ruth St. Denis, noted dancer and head of the religious arts program at Adelphi College in New York, urged churches to launch dance workshops, stressing the need of "a place in this commercial world for art forms that are wholesome, sane, beautiful and full of joy." She said the religious dance can be a "general focus to the glory of God and to the spiritual growth of the people of our time."

And so forth

The entire Bible will be read word-for-word by Galen Drake in a daily 15-minute program over New York's WOR radio station. The RSV will be used. The reading will take approximately two years.



WASHINGTON

By ROBERT VAN DEUSEN

EXCITEMENT IN LATIN AMERICA

CENTRAL AND South America are likely to emerge as the breeding-ground for new trouble spots during the next few years. Soviet strategy seems to have discovered the "forgotten continent" and its potential for disorder and revolution.

Cuba was the first serious break in the defensive wall erected around the Americas for more than a century by the Monroe Doctrine. Worsening relations between the U.S. and the Castro government culminated in the opening of an embassy of Red China in Cuba, the first beachhead of the Peiping regime in the western hemisphere. The Chinese Reds agreed to buy a million tons of Cuban sugar next year. In country after country, Fidel Castro's followers are fomenting unrest and revolt.

THE CURRENT FOCUS of the spreading movement is in Venezuela. In this rich oil-producing country, Communist riots were aimed at the downfall of the president, Romulo Betancourt, one of South America's emerging democratic leaders. Betancourt was elected two years ago in the first free election in decades.

The rioters were mainly teen-agers and college students, many of whom took university courses only as a cover for revolutionary political activity. Latin American tradition makes churches and universities places of refuge and asylum. A Russia-trained agitator working out of the Cuban embassy in Caracas led the mob.

South American countries where Castro-oriented minorities have begun to make trouble include Chile, Uruguay, Peru, Bolivia, and Ecuador. While there seems for the present to be more smoke than fire, the emerging pattern indicates international communism is dead earnest in its attempt to penetrate Latin America.

Underlying causes

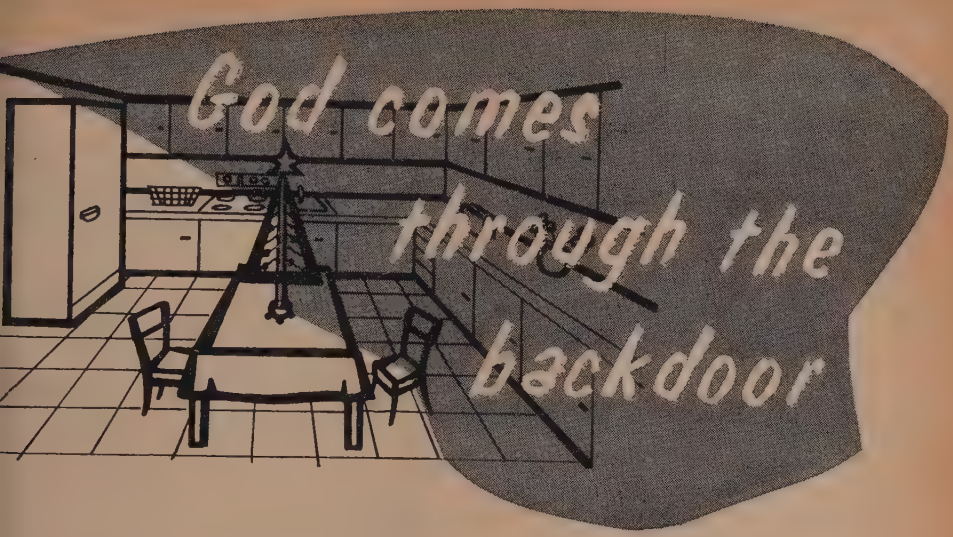
WITH THE nature of communism and its inevitable suppression of freedom increasingly clear, why has our sister continent provided so many openings for its growth?

One basic reason is that the social and economic conditions which breed unrest have not been taken seriously enough. Great wealth and extreme poverty have existed side by side for decades.

American economic investments have seemed more important than the poverty and illiteracy in the countries where those investments were made. Exploitation of cheap labor and indifference of some North American companies to workers' living conditions have labeled the U.S.—justly or unjustly—as more interested in financial profit than human values.

The "good neighbor policy" has helped to some extent to change the mental image of Uncle Sam. But cultural interchange and economic aid have not been made on a massive enough scale, as compared with similar programs in Europe and Asia, to convince Latin Americans that the U.S. is interested in them as people.

The incoming administration will need to take a hard new look at our relations with Latin America. U.S. history in the last half of this century may be seriously affected by the growth of democracy or of communism in the continent to the south.



God comes through the backdoor

By Edmund A. Steimle

Some of us can still remember the ays when the old-fashioned front par- or and religion were so closely associated our minds that they were virtually nonymous.

With its horsehair sofa and the anti- acassars, its glass cabinet filled with ick-nacks and a bottle of water from e river Jordan, its drawn blinds and iff-backed chairs, the front parlor was served for baptisms, weddings, funerals, d visits from the minister.

It was formal and austere and sugges- e of starch and Sunday-go-to-meeting othes. This was the room where it was propriate to meet God and his repre- ntative on earth.

The front parlor is out of date, but e old-fashioned idea that God belongs the front parlors of our lives has not appeared. We still have a feeling that od's contact with our daily lives does t fit into our modern, easy-going, in- rmal manner of living.

You can see this lingering notion when the minister calls and the lady of the house gets into a tizzy because she was caught with her hair up in curlers while the man of the house was caught in his shirt-sleeves having a bottle of beer in the kitchen. The embarrassment suggests a hankering for the good old days when the minister—and God—could be shunted into the front parlor until the rest of the household could put on its best bib and tucker to go in to greet him properly.

I suspect that most of us still hang on —for all its old-fashioned quaintness— to the idea that God ought to enter our lives by the front door, where we can put our best foot forward and pay him the respect he so obviously deserves—and in so doing keep him from catching us with our hair down and from prying into the ordinary affairs of ordinary lives.

Christmas is the annual reminder that when God came to earth, he arrived in the backyard of a crowded inn when nobody was expecting him. We have prettied up the story, but the fact remains that Christmas celebrates God's fondness

CHRISTMAS IS THE ANNUAL REMINDER THAT WHEN GOD CAME TO EARTH, HE ARRIVED IN THE BACKYARD OF A CROWDED INN WHEN NOBODY WAS EXPECTING HIM, DR. STEIMLE TOLD HIS NATION-WIDE RADIO AUDIENCE THIS MONTH. THIS IS THE TEXT OF HIS TALK ON THE "STRANGE WAYS OF GOD . . ."

for arriving unexpectedly in the backyards and through the back doors of life.

The record is plain. At the outset of the story, he chooses Abraham of all people, obscure chief of a wandering Bedouin tribe, as the first man to whom he discloses his secret of love. Then it is Moses, a Jewish waif picked up in a swamp, to be spokesman for God.

And the promised land—the sign and seal of God's faithful love for his people and for all the peoples of the earth, that bit of real estate which was to be the focus of his mighty acts in history—what did the promised land turn out to be but the backyard of the world. For centuries little more than a bloody back-alley, trampled down by powerful armies of glittering empires waging impressive wars with each other, scarcely bothering to notice the chosen people of God underfoot trying so desperately to cling to the valleys and hills God had given them.

IN TIME, some perceptive people began to recognize the strange ways of God and his fondness for the backyards of life. One of them foresaw a time when God would enter directly into the affairs of men. He would come to earth through the world's back door: "O Bethlehem-Ephrathah, tiniest of townships in all Judah, out of you a king shall come to govern Israel . . ."

And in the fullness of time the king did come as the prophet foretold, through the back door of Bethlehem, in the backyard of the world, Ephrathah, th "tiniest of the townships in all Judah."

Though we continue to resist th strange ways of God, surely it must b clear why this should be so. For suppo God did act the way we think he ought act: To come, like any proper Go through the front door where he can b ushered into the front parlor of our live Then he would inevitably come makin demands of us. Like any guest wh comes in by the front door, he woul expect us to put our best foot forwar

MAYBE IT WOULD mean that he woul demand a certain level of intelligenc and, like some colleges and theologic professors, he would be interested in u only if we could present a scholastic apt tude score of 600 or better.

For though God's understanding is un searchable, it is conceivable that he migh not want to waste time talking with a l of hopeless dimwits; he might well wan to talk only with those who would hav some chance of understanding the dee and profound mysteries of life.

OR PERHAPS it would mean that H would come, as the Psalmist would hav it, only to him "that hath clean hands an a pure heart, who hath not lifted up h soul unto vanity, nor sworn deceitfully." If God restricted his coming to us s drastically as all that, I'm afraid no on would have a best foot to put forward.

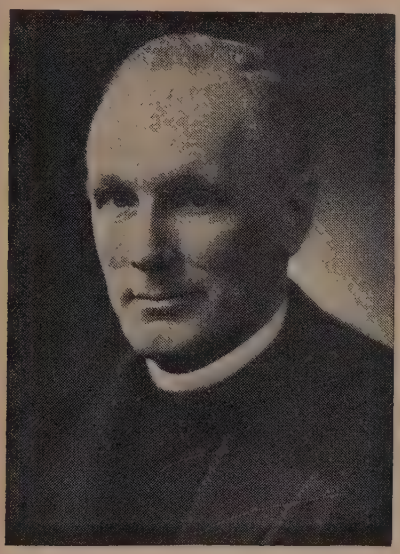
"Nor sworn deceitfully" rules out ever

man who has ever trimmed his income tax even the slightest.

"Who hath not lifted up his soul unto vanity" rules out every woman who has ever visited a beauty shop to arrange for a treatment.

And as for "clean hands" and a "pure heart," who among us would dare bring his hands and heart into the searching, searing light of God's holiness?

The New Testament is full of men who thought their hands and hearts were pure, that the front parlors of their lives were spotless and all prepared for God to enter there. But Jesus called them "full of dead men's bones and all uncleanness."



DR. EDMUND A. STEIMLE, a native of Allentown, Pa., studied at Princeton University, Philadelphia Seminary and the University of Pennsylvania. Son of a New York pastor, he went first into the parish ministry at Our Saviour Church, Jersey City, N. J., became pastor of University Church, Cambridge, Mass., and chaplain to Lutheran students at Harvard and other schools in the Boston area in 1940, was called as professor of practical theology to Philadelphia Seminary in 1952. He'll join the faculty of Union Theological Seminary as professor of homiletics next fall. He made his nation-wide radio debut in 1955, has been preacher for the Lutheran segment of the *Protestant Hour* broadcast series ever since.

FORTUNATELY GOD comes only where love can come, through the back door; to meet us just where we are and as we are. He makes himself at home around the kitchen table where we can be ourselves and not try this futile business of trying to dress up our lives to make them fit for his coming. And so we are comforted.

But this is not only comforting. It is disturbing, too. Because it means that God sees possibilities for greatness in the most ordinary of ordinary lives. For just as God has accomplished all of his mighty acts in history in the backyards of the world, from Abraham and Moses and Palestine to a stable, a peasant carpenter and a cross, so he intends to accomplish great things through us, of all people, and in the backyards of our lives!

What could God possibly find in the backyard of a life like yours with which to do great things? Well, I suppose a stack of old magazines in your back pantry might seem just about as unpromising as a feeding trough in a cattle-shed.

You know about the feeding trough. Let me tell you about the stack of old magazines—and a man whose name, the *New Yorker* reports, is Mr. Plissner.

Mr. Plissner is an ordinary man. But two things bothered him: the piles of old magazines in the backyards of America,

and the terrible hunger for reading matter in the rest of the world and particularly in those countries which have a distorted view of America.

SPARKED BY A LITTLE imagination, Mr. Plissner took these two concerns, linked them together, and wrote letters to newspapers in countries like Ghana, India, Pakistan and Japan, offering an American magazine to any reader who would write to him. Result—over 18,000 replies!

Bloodied but unbowed, he interested such organizations as the National Grange and Junior Chambers of Commerce to help him with the mammoth mailing chores. The project has been going on for several years and he still averages more than 500 letters a week.

Have there been measurable results? Who can tell? The only indication is that in Kerala, India, the Communist representation in the government dropped from almost 50 per cent in 1957 to 22 per cent in 1959.

Mr. Plissner makes no claim that his dream, hatched out of magazines stacked in the back pantry and a picture of hungry readers overseas, turned the tide. But with 75,000 magazine lovers in Kerala matched with an equal number of American magazine senders, he says, "I like to think we helped a little."

THE POINT HERE is not that one man found a way to help fight communism, although that is not entirely beside the point. The point is what amazing things can be done by people of imagination who are concerned about other people, with no more resources at hand than any man's backyard can provide.

On a far higher level, this is the disturbing implication of Christmas, the festival of God's backyard: that God works in this world not where we might expect, in the front parlors of life; but where we least expect—in ordinary humdrum lives like yours and mine.

So if we look forward expectantly to Christmas in these days, the deeper significance of it lies in the expectancy with which we look forward to the great things God may do in the backyards of our lives. Because for all the joy we derive from the carols and music, the candlelights, the reading of the story of Bethlehem and angels and shepherds, chances are that God will accomplish less through these front parlor exercises than through activities of a far less religious nature.

LESLIE WEATHERHEAD tells the story of Dick Sheppard, a beloved British pastor who was visiting troops. The chaplain assigned to the outfit pointed out one soldier and said: "I can't get near him at all. Religion doesn't interest him and I can make no impression on him."

Weatherhead and the soldier were seen together later in animated conversation. The chaplain was astonished.

"I should be glad, Dr. Sheppard," he said pompously, "if you would explain what religious approach you make to a person entirely indifferent to religion."

"Religion," said Dick, "I didn't talk religion. I told him two funny stories and then asked after his mother!"*

THAT ISN'T the whole story of how God acts. But good humor, good will and caring make a bridge and only after such a bridge is built can the traffic of more intimate religion pass.

If God enters our lives this Christmas I suspect he will come not through the front parlor observances we love but if he comes at all it will be through the back door of ordinary lives like yours and mine as we build bridges for his coming through humor, good will and caring.

* Leslie Weatherhead, *Over His Own Signature* (Abingdon Press, 1955), p. 102.

Budapest Christmas:

Defiance and Hope

y J. J. Hanlin

It's dark in the streets on Christmas ve in Budapest. There are no streetcars d no buses. But there are people walk- g everywhere to the churches, and you ar the bells ringing from the steeples, d it's like a celebration within a cele- ation. Because the people of Budapest e celebrating not just the birth of Christ but also the fact that though the Christ child may seem small and fragile next to the tanks and rockets with the red star on top, the child is stronger than the weapons. More Christians in Hungary will go to church this Christmas than in previous years, and 420,000 of them are Lutherans.

"I want you to know," the Rev. Istavan Szepfalusi told me in Vienna, "that we're

NEWSSTAND IN BUDAPEST
sports, propaganda, no news

stronger today than we've ever been. This Christmas Eve our churches will be jammed, and many people will have to stand outside in the cold unless they come early."

PASTOR SZEPFALUSI won't be there to see it. He left Hungary in 1955 and gained Austrian citizenship through his Austrian mother. A tall, handsome man of 30, he spent ten years under Russian rule, makes his knowledge of conditions behind the Iron Curtain and in the free world available to fellow refugees from Hungary who can call on his advice at his Vienna office in the Lutheran World Federation.

This is only a part of his job. He also is assistant editor of a Hungarian newspaper whose editor-in-chief is in Oslo and which is being published in Copenhagen, serves three Lutheran refugee groups (two in camps, one in Vienna) as pastor and adviser, and is chaplain for 30 youngsters in a children's home at Judenau.

BUT AS I talked to him this month, Pastor Szepfalusi's thoughts were in Budapest. He was talking to me about the big church at Deak Square where the bells would be ringing soon to call people to the candlelight service. The doors would stay open so that the hundreds of people outside could take part. It would be cold, but they would all be there—the Lutherans born and bred in Budapest, the Germans and the Slovaks.

Hungary counts 323 active Lutheran congregations served by 400 pastors. Because of their historic ties with the German church, Lutherans are regarded by the Communist authorities with more suspicion than their Catholic brethren.

Attacks on Bishop Otto Dibelius of Berlin are frequent, especially in the Hungarian German press and the German programs of Radio Budapest.

The Hungarian government considers the German *Hilfwerk* as camouflage for espionage against Hungary and other satellites. Christmas parcels from Germany have been branded as propaganda in which "Nazis are hiding behind the mask of pious jabber."

"BEFORE THE WAR," Pastor Szepfalusi said, "we had 15 high schools, three teachers' schools and over 1,000 elementary schools. We also had 260 deaconesses. Most of them have been forced into manual labor. Not one of them is allowed to continue religious work, although some work in hospitals."

I had heard that there are many vacant posts in the Evangelical Church which cannot be filled for lack of pastors, especially in the rural areas. Mr. Szepfalusi discounts these reports.

"We have today 40 seminarians at the theological school in Budapest. This should provide sufficient ordained men."

The school is not part of the univer-

ity and does not give a university degree, but some of the students attend courses at the university.

"Are they pro-Communists?"

"Definitely not. Two of their teachers are known to support the government, however."

THIS CHRISTMAS in Hungary will be observed with as much, and perhaps more, religious fervor as anywhere in the Free World. Despite the intensity of the government's anti-religious campaign, which has affected the organizational structure of the church, the religious conviction of Evangelical Christians is stronger than ever.

The government, faced by a solid block of Roman Catholics, well over two million Reformed church members, half-a-million Lutherans and splinter groups of Baptists (60,000) and Methodists (30,000), saw that to discourage Christmas was an empty gesture and has been forced to give in. Christmas, even in Communist Hungary, is here to stay. Workers are dismissed at noon or early afternoon on Dec. 23.

Communist managements have tried to keep them on a full working schedule the day before the 24th but were unsuccessful. The workers simply walked out. The 24th and 25th are holidays.

LUTHERANS ATTEND afternoon service around 5 o'clock with tree, candles and all. After the afternoon Christmas service, people go home for their family observance. Streets will be empty even of police.

They'll be cold (coal supply is very limited) but they'll have a relatively festive meal, even though the women may have had trouble cooking it with the low gas supply made available to homes. There will also be a few presents.

The government has made much of the fact that toys have been imported this year from East Germany, Poland, Czechoslovakia, Romania and China. In the last three months, 14,000 cameras have been put on the market, and cheap fountain pens have come from Japan.

"It will be a better Christmas than we had before the revolution," Pastor Szepfalusi says. "Most people have been been able to buy Christmas cards to send to friends and relatives abroad."

PEOPLE WILL RETURN to church at 11 o'clock for short midnight services. There are also strongly attended services on the 25th at 11 o'clock. "One of the surprising things the Communists have brought to Hungary," says Pastor Szepfalusi, "is this strongly accentuated religious fervor among Christians. Our Lutherans in Hungary today are Lutherans in every sense of the word."

One Lutheran, the most distinguished in Hungary, today, will probably not be able to attend the midnight service. He is Bishop Lajos Ordass who is restricted to his house. Pastor Szepfalusi says that the Bishop's home is not guarded by police, but he is not allowed to take active part in Hungarian life.

He lives with his wife, son and daughter. There are other Lutheran ministers who are similarly restricted and still others who are in jail. Ministers under restricted status work mostly in factories doing generally manual work.

WHEN I SAID good-bye to Pastor Szepfalusi in his small Vienna office I said: "I know what you would like for Christmas—freedom for Hungary."

He smiled with the confidence of a man whose faith cannot be shaken.

"It'll come," he said quietly. "It can't be stopped."

He was still smiling as I shut the door behind me.

New Sculptures

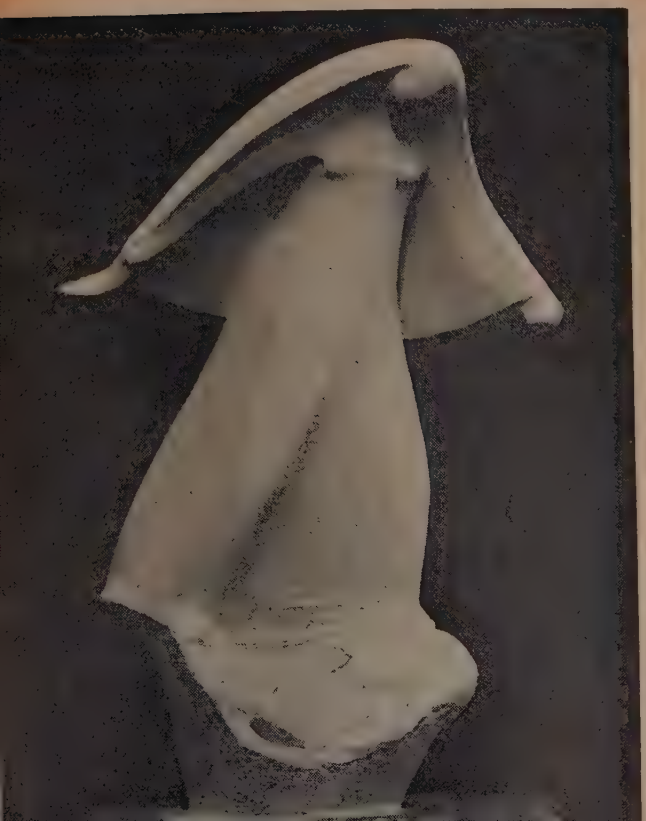
Image of the Madonna

THE MADONNA AND CHILD at the bottom of this page molded the image of the mother of Christ in a fixed tradition that set the standard for religious art and remained all but unchanged for over 500 years. Luca della Robbia (1400-1481) created a secret formula in his Florence studio for production of terracotta sculptures which was passed on through his nephew Andrea to other della Robbias whose medallions of the Madonna and Child adorn the Renaissance buildings of Florence and other Italian cities. It was left to the 20th-century generation of artists to overcome that tradition and create new images of the Virgin. A few are on these pages.

THE YOUNG MOTHER cuddling her drowsy child in a gesture of loving protection (*opposite page, left*) is the representation of the Madonna by Moissaye Marans. Born in Kisinau, Rumania, in 1902, Marans studied at the Philadelphia Academy of Fine Arts and is a lecturer in sculpture at Brooklyn College.

PAUL FJELDE, whose Madonna and Child is shown on this page, was born 1892 at Minneapolis of Danish parentage, studied at the Minneapolis School of Art and at the Royal Academy in Copenhagen. He is editor of *National Sculpture Magazine*, has exhibited widely through Norway and the other Scandinavian countries and has won considerable acclaim with his monumental sculptures in America. He lives in New York City.

della Robbia picture, courtesy Albright Art Gallery, Buffalo, N. Y., all others. National Sculpture Society.



RUTH NICKERSON'S Mother and Child (*top of this page*) is still close to the classic conception of the theme. Miss Nickerson, 55, born in Appleton, Wis., is noted for her tender portrayals of children. She has won top honors among contemporary American sculptors, has works exhibited throughout America.

VINCENT GLINSKY, whose expressionistic Madonna (*left*) is shown poised over the crib with arms spread wide in a protective attitude, was born in Russia in 1895, came to the United States as a boy. He's been teaching at New York University since 1950, is noted, besides for his sculptures, for etchings, lithographies and paintings.

—JEAN L. SMITH

Under the Tree

EVERY TIME I WORK OUT a Christmas list I am reminded of the modesty of my means. But the paucity of my pocketbook is matched only by the universality of my yuletide wish, so I offer presents unpurchasable, sentiments unexpected and acknowledgments unwanted.

TO NIKITA KHRUSHCHEV I'll send the 30 million American citizens who didn't vote on Nov. 8. He will welcome them, no doubt, as he buries them on his Siberian collective farms.

JOHN FITZGERALD KENNEDY will get my Nixon button, together with my assurance that my best wishes go with him in his new and difficult job.

TO THE CHILDREN I saw outside their junior high school on a fire drill one afternoon this fall I send my hope that they learn their catechism as thoroughly as they must learn their multiplication table.

TO VOLKSWAGEN, Simca, Renault, Morris Minor and others go my deep appreciation for driving some sanity into the Detroit decision makers who at long and weary last have given us the compact car. And to Detroit will go the story of David and Goliath.

THE PEOPLE who fall asleep during my sermons will each get a copy of the parable of the Ten Virgins.

FIDEL CASTRO is to receive a nearly new copy of *How to Win Friends and Influence People.* And a one-way ticket to Moscow.

TO THE REPAIRMAN on TV who sells Dash in literate Brooklynese will go my weekly laundry. My laundry gets pretty dirty, so I'll also send him my reassurance that cleanliness, while next to godliness, is sometimes less to be desired.

THE ADVANCE PROJECTS DIVISION of the National Space Administration is also on my list. These gentlemen will receive all the laymen, pastors and congregations who are too lazy to get off the ground for the Lord's work.

These laymen, pastors and congregations will receive the benefits of rocket-propelled enthusiasm. I hear we need some colonists for Venus.

ALL OF THE PEOPLE who are stingy with Lutheran World Action will get to spend one starving night in a Hong Kong slum. And then they'll be asked one Christmas-time question: Would you rather be on the giving end or on the receiving end?

I'LL SEND one bottle of tranquilizers to each president of a ULCA synod.

AND I HAVE two things left, a stack of used sermons and a pile of unused ideas. The sermons should make excellent therapeutic reading for anyone who has insomnia; send me a self-addressed, stamped envelope and I'll give you a selection of them.

The ideas I'll keep for myself.

THE GREATEST GIFT is one I can't give you. It is the grace of God, which is free. Help yourself. ROBERT E. KARSTEN

THERE WAS SHOOTING ALL OVER TOWN, PEOPLE WERE DYING IN THE STREETS, AND THEN . . . .

One Silent Night

By Robert E. Huldschiner

I've always thought that the last thing I'd want to write about is the way we spent Christmas 1943 in Rome. At that time the war had reached the high point of absurdity for us. Italy had overthrown Mussolini in July and had concluded an armistice with the Allies in September. Within days half of the Italians were back in the war, but this time against the Germans.

The way things happened it will look quite plausible in the history books my daughter will read in school but at the time the war seemed to make no sense to us. The two best friends I ever had were killed on opposite sides just three days before Christmas, one by Fascist militiamen paving the way for a German counterattack, one by pro-Allied partisans opening a road in the Abbruzzi mountains for a Fifth Army column.

People from the Underground would come to our apartment on the outskirts of the city and talk over a cup of tea about blowing up bridges while watching our cats play in the geraniums on the terrace.

My wife parted with her last piece of jewelry to buy a round, smoked cheese from a peasant of the Campagna who had managed to get through the road blocks. It was a beautiful ring, but the cheese looked better.

We both got cheated. The cheese crawled with worms when we opened it, and the peasant never made it back to his home with the ring. He got shot.

People were dying all around us, in the hills and in the city. At night we'd lie awake listening to the sounds of war. There were the deep, far-away thunders of the big guns rolling over the hills; the sudden, jarring explosions of saboteurs, the yak-yak of machine guns and the whiplashes of sten guns and revolvers. Sometimes they'd come quite close and we'd put our heads under the blankets and hope they'd go away.

The nights were bad but the days were worse. It was a cold winter. We could see the snow on the mountains north of the city, and the wind would blow in from the open fields, right through the ill-closing windows, and we had no fuel.

We didn't have water either, and we had to go down to the street corner hydrant to get it, pail by pail. But that was a risky business because the Germans were patrolling the streets and any man between 17 and 70 could be picked up and shipped out to dig trenches or fill up the pot holes on landing strips which were under constant bombardment from the air. It was an unhealthy occupation, and chances of getting back home alive were slim.

Just a few days before Christmas, one of our friends came to spend 48 hours in our backroom to rest up from some assignment behind the front and when we asked him with a smile what he

THE RAGGED EDGES OF A NEW SKYLINE . . .

wanted for Christmas, he smiled back, "a civilian one." But he didn't get it. They called him out on the 23rd.

ON THE MORNING of the 24th big white official-looking posters were plastered on housefronts all over the city right next to other official-looking posters telling the people of Rome about all the things that were forbidden by order of the military command. The new posters announced that because of Christmas, there would be a 24-hour truce in Rome.

Just what this meant wasn't quite clear. Except that we hoped it would mean that from Christmas Eve to the evening of the 25th people could freely circulate in the city without fear of arrest, and that for 24 hours there would be no yak-yak of machine guns and no dying in the streets.

I STOOD at the window as it got dark and looked out on the empty street. After a while I saw a few men appearing at the doors, guardedly looking around and then venture out, staying close to the houses, not quite trusting their luck. But nothing happened and they walked more boldly, and others came out and followed their example.

I WENT OUT TOO, then, and it was a feeling I had never known before, a strange, exhilarating sense of utter freedom born of confidence that one could walk out in the open and not be afraid. When I got to the corner of Viale Parioli, one of Rome's broad tree-lined avenues, I saw a streetcar approaching. It was the *Circolare Esterna* that goes all around the city and there was nobody riding in it because people had nowhere to go. I didn't have anywhere to go either but I boarded it.

The car had dim blue lamps and I could see out on the darkened streets and the blacked-out houses and the silent people walking around and enjoying being alive. I saw the familiar historic ruins raising ragged edges into the night, and the new ragged edges of ruined houses added to the city's skyline in recent months. There would be many more, I thought, before all this would be over.

I rode for almost an hour, looking at the dark streets and the silent people in them and then I got back to the beginning of my journey. As I got off the car I saw three German soldiers standing near a house entrance.

IT WAS AS IF I had stopped breathing. I just stood there, not even looking up, waiting for the inevitable to happen. It was all so futile, people getting caught in war and being taken at a trolley stop and dying because they had wanted to ride a streetcar just for the fun of it.

I could hear the blood pounding in my ears, and no other noise could come through that pounding silence. And then I looked up.

The three soldiers in their drab uniforms, high boots and steel helmets pulled low over their heads were still there. They weren't talking, just standing idly. And then one of them saw me.

I COULD MAKE OUT his eyes below the rim of the helmet. He was young and his face was washed clear of expression. He looked at me so that I couldn't help raising my eyes to his.

We stood for what seemed an eternity. He didn't smile, he didn't move. We looked at each other in frozen silence.

I don't know whether he thought what I was thinking at that moment; whether he knew that in the midst of a horrible war, where millions died an utterly senseless death, two enemies had suddenly found peace—not the triumphant peace you blare out with trumpets and light up with flash bulbs, but a silent, humble peace which you receive without merit, a gift so great that no words can be found to express its meaning.

WELL, AFTER MEETING the German and looking at him and he looking at me, I felt that Christmas had happened and went home. My wife and I then sat together, huddled in heavy topcoats, and we had some soup and soggy bread and some pieces of cheese where the worms hadn't started eating yet.

Of course, we couldn't go to church and we had nothing to give each other but it wasn't very important. Christmas had happened. The night was still, and for 24 hours we would live.

I NEVER THOUGHT that there was much to write about that Christmas 1943 in Rome. But the other day I was caught in a traffic jam in my big car (my wife was driving the small one to go shopping) and sat at an intersection for what seemed like an eternity.

There was a mess of cars trying to get to the city competing with a mess of cars trying to get out of the city and I didn't know what what was happening until a reporter said over the radio that the big Christmas shopping rush had be-

gun and all motorists were advised to stay away from the main roads which were already jammed anyway.

And then he said that to inaugurate the Christmas season he would now play a new recording of "Silent Night." It was a pretty loud recording but somebody caught in the traffic jam had parted company with his patience and leaned on the horn. Soon everybody was honking too and so "Silent Night" got drowned in all the honking.

Just then the memory of the Christmas of 17 years ago flashed through my mind and suddenly I had a feeling that perhaps it wasn't such a miserable thing after all. Perhaps, I thought, it takes a war and a lot of dying to understand why Christ had to be born in the midst of chaos and die in the midst of chaos.

But I couldn't tell the people around me leaning on their horns and trying to do their Christmas shopping early. And so I just shut off the radio and rolled up my window and waited until the road was clear and I could drive home.

"There was no room in the inn," says the Bible. It doesn't give the name of the inn or its owner. Here creative imagination supplies a glimpse of how it might have happened as told by one who was there

The Only Place in Bethlehem

By Carl T. Uehling

It has been many years since it happened, so long that kings have lived and died, and they tell me that even the Emperor of Rome wears a new face. You may not think I'm that old, I know, but I was young when it happened . . . as young as the little mother herself.

My husband was a fine man . . . dead now for twenty years, but then, he was much older than I. How well I remember the day when he brought me off from my father's house to live with him as mistress of his inn.

People wondered, let me tell you. I was but a wisp of a girl, and when he announced to the elders that I was his wife, they stared and shook their heads.

The old good-for-nothings! They thought he should have married some ox, I suppose, who'd work hard enough to earn her keep. But I fooled them. I worked as hard as any other.

My husband would laugh at me sometimes. People have talked of him as if he were a cold and cruel man, because of that night at the inn, but he was as jolly and gay as any innkeeper anywhere. He would see me scampering about with some of the animals, twice my size, or he would hear me ordering about some of the greybeards lest they get in the way of the better guests, and he would smile for the moment, and later he would think of it and laugh.

It was not easy to laugh in those days.

Our country was poor, and more of our life's blood was being wrung out of us every day by those beasts from Rome. People in Bethlehem sometimes thought of us as if we were wealthy, because of the inn, but we had no more than anyone else. Often our guests would leave before the light of dawn, their bill unpaid. And when a Roman came through, it was as if we were his slaves.

People have made comments about our stable, but it was much better than a Roman prison. At least it was dry, and warm, and clean enough considering that it was a stable. Besides, if it hadn't been for the Romans there would have been room enough in the inn, and people wouldn't have been able to say the things they said about my husband.

It was their fault, you see, not my husband's fault. He wasn't emperor. He was just an innkeeper in a little village no one had ever heard of before. He couldn't help what happened.

THE EMPEROR was the one who dreamed up that wild census idea. The emperor was the one who forced people out of their homes and off to every part of the country, and to the emperor it didn't matter if they were blind or lame or sick. If their ancestors came from some other town, off they had to go to that town.

Even pregnant women had to go. There were some who lost their children and even some who died because of the rigors of the journey. But the emperor didn't care.

The emperor didn't see Mary and Joseph when they knocked on the door of our inn. We scarcely heard them knock. People were all over the place. Off in one corner a group was telling stories, and in another they were singing at the top of their lungs.

I was kept running from here to there . . . they wanted more wine, more bread, more meat, they thought the fire was too hot, or it was too cold, they needed this, that, or the other thing, and between all the music and the shouting and the laughing one could hardly hear one's self think.

For days it'd been like that, and my husband and I had to snatch sleep whenever we could get it, a few hours at a time. In they came and then out again, all kinds of people, jostling one another, demanding to be served, impatient and crude.

It was because I was passing near the door that I heard them knock. I called to my husband and he came as quickly as he could through the crowd. I remember that he almost tripped over one old fellow who was sleeping through all the noise on the floor, and the man roused for a moment and cursed my husband for disturbing him. When the door opened, there they stood.

THE MAN WAS TALL. She barely came to his shoulder. His face had the deep lines of weariness etched into it, and his eyes quickly surveyed the interior of our inn and then turned anxious and afraid.

"If you please, innkeeper," he said to my husband. "We wish lodging for the night."

"Lodging!" my husband laughed. "Look inside and see if there is an inch where a worm might rest!"

Carl T. Uehling, co-pastor with Dr. Robert W. Stackel at Holy Trinity Church, Akron, Ohio, was born 33 years ago in Passaic, N. J., studied at Gettysburg College and Seminary, and was ordained in 1949 serving his first parish at Elizabeth, N. J. This story is condensed from one of the television presentations he has written for the Akron Council of Churches.

"We have traveled through all the day, and we are strangers in this country," the man said. "We must have a place for the night."

At that point my husband began to work the door closed. Already there were more cries coming from the guests inside, shouts for food and drink and service.

"My friend," he said to the man at the door, "you have come too late. There is no room in this inn, and I must go to serve those who are here."

All this time I was standing there, ignoring the demands of those who were awaiting food. It seemed as if I could not take my eyes from the faces in front of me. The man seemed so desperate, and the woman . . . there was something in her expression that perhaps only another woman could discern.

THE DOOR SLAMMED shut, and my husband started off. I called him. I went to those clammering for food and got a cuff on the head from one in a soldier's uniform for being tardy.

But I hardly felt it. That look in the face of the woman . . . it would not leave me. And then I knew what it was, and I ran outside and after the couple.

THEY HAD NOT gone far and they were walking very slowly. I could hear the woman sobbing. "Sir," I cried out, and the man turned and faced me, and the furrows in his face were canyons. It was all I could do to talk . . . the chill night air had taken my breath away, and again there was that look in their faces, at the same moment beautiful and sad.

But I found my words, and gasped them out. "Your wife, sir," I said, "is she not great with child?"

"Yes," said the man, "and very soon the time will come when she will be delivered."

"Oh, do come back to the inn," I cried, and I took each one by the hand. "Surely there must be some place you can stay."

And yet, even as they returned to the inn, I did not know what could be done. We had even given up our own bed. It was good that I was young then, and impetuous, else I would have dismissed them from my mind.

I think I told you that my husband was older than I, and wiser by far. He saw me leading the tired couple back into the crowded inn, and he frowned and came storming over.

"Why did you bring them back into here?" he demanded, and he was shouting to make himself heard over the noise round about.

Then he turned to the man. "I tell you," he said, "there is no room in this inn. There is absolutely no room, and I cannot serve or help you in any way."

But then I stepped up to my husband's ear, as wives alone can do, and as I told him of the woman's condition his face softened, and his frown was no longer one of anger. And it was my husband, the innkeeper condemned for so long now as cruel and heartless, who found a place . . . the only place in all of Bethlehem . . . where Mary and Joseph could stay.

It was not so terrible a place, really. It was warm and it was dry, and it was quiet. Was our noisy inn a fitter place for the birth of a baby?

I brought them all they needed, water, and food, and blankets. Not that I could be with them very much, though my heart ached for it. But there were always those crowds in the inn. They didn't care about a girl giving birth to her first child. They were only interested in themselves.

And once they were settled there, it seemed as if the stabie itself changed . . . into an almost holy place, instead of the old barn that we'd seen day after day.

They made themselves comfortable, and the animals looked on and seemed to agree with what was happening, and all the time there was this peace that they seemed to possess . . . a calm that contrasted so sharply with the noise of the inn that it was a joy to be with them instead of with our other customers.

But I could not be there very long, and when the baby was born, they were alone. I didn't even know that the baby had been born until very late that night, when some shepherds came to the inn and asked about a newly born child. We didn't know what to tell them, until we thought of Mary and Joseph out there in the stable, and so we told the shepherds to go and look.

The next free moment I had I went too, and I shall never forget the sight. The shepherds were kneeling . . . and Joseph was standing over his wife's shoulder, and both of them were looking into one of the mangers that holds the feed for the cattle. When I got closer I could see what they were looking at . . . and it was then that I saw the child.

Long years have gone their swift way since that night, and I have tasted the sorrows and the joys of this world as all of us must. But never have I seen anything to compare with that little family making our stable into a piece of heaven.

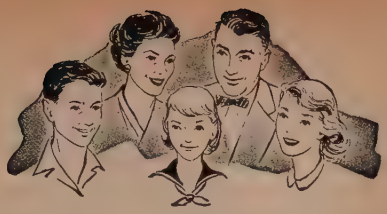
I must be on my way. I still have work, though my husband has been dead for so long now. But you do understand, don't you, that it was not his fault that they had to use the stable? He couldn't help it.

The Romans were to blame, and some blessed day we will be rid of them. They treat us as if we were animals.

Why, at this very moment they're crucifying a man out on Golgotha, and everyone agrees that He is innocent of any crime. He's a man from Nazareth . . . a carpenter by the name of Jesus.

FIVE MAKE A FAMILY

Christmas Music



CHRISTMAS is music and poetry. It is love. It is gay decorations and holiday plans. It is giving gifts to others and to your family. Sometimes one can combine the sacred and the secular.

When we started our Christmas shopping we decided to specialize on recordings—all Christmas music. We like to have a family gift each year. Something we can all enjoy—a new game, a good reference-shelf book, a fine art reproduction, something for the house. This year recordings won the family vote for a family gift. We let ourselves go wild one Saturday evening at the shopping center. We had enough money in the family gift fund for several albums.

"Let's try for five," Sue begged, as we entered the record shop. "Then we could each pick one album."

"Yah, but what if you pick some kid record about the night before Christmas . . ." Pete said.

SUE TURNED on him. She didn't shout because she remembered she was in a public place. She hissed. "What do you think I am, Pete Melton? A baby? I've just as good taste as you. Who bought that record of Bobby's BeBop Bongo Band? Not I."

Dan cut short the argument. Oh yes. We were all in the record shop. Nothing like a family shopping tour for confusion. Anyway, Dan said, "Five albums is a good idea. But let's set one limit on the purchases."

"What's that?" Karen asked suspiciously. She already had an armload of records and was headed toward an empty listening booth.

"Let's say that each of us should select an album that will appeal to the whole family."

"Suits me," Pete said and removed himself to a loaded display rack.

THE REST of us nodded agreement to Dan's idea and separated. I wandered from rack to rack, admiring the album covers. What colors, design, art work, and photography! Some covers were worthy of an art gallery. Of course, some were coarse and overly emotional.

I spent my time browsing, for I found my album at once. In fact, I'd already listened to it on a previous visit to the shop. It was an album of medieval music, played on ancient instruments. So haunting, beautiful, delicate that it seemed sacred. I felt we would all like it.

I left my album with Dan and went on errands at other shops. At closing time, the five of us met for hamburgers at the coffee shop.

"What did you choose?" I asked the family.

EVERYONE TALKED between bites of hamburger and bun. Soda bottles waved in the air. Translating, I learned that we had a wonderful four to five hours of Christmas music. Some sacred, some in a gay holiday mood, some sweet and sad, some loud and organ-thundering, some European, some American, some folksongs, some carols learned in childhood.

Our idea was to keep the records in

their Christmas wrappings and play them Christmas Eve for the first time. You know how long that idea lasted!

Karen was ready to go to choir practice one evening. "Mother, could I take the record I bought? The one with the eighteen carols. The choir is practicing three of those carols for the Christmas vesper service. It would be helpful for us to hear a good choir do them."

Sue asked if she could use her record choice for her Christmas party. Her album was all gay holiday tunes, recorded with reverence and dignity by a popular singing group. "We can sing along at my party, Mother. Can't I use it? I'll wrap it again after the party and not look at it till Christmas."

DAN HAD SELECTED a Russian choral album with the Don Cossack Choir. One evening I caught him trying to boom like the deep bass voices in that choir. "Oh, go ahead, Dan. Unwrap your album and play it. You can't wait till Christmas."

Pete came flying home from confirmation class one evening. "Mom? Where are you? May I take my album back to church? Pastor Hanson says I can try it on the church tower amplifier." You guessed it. Pete's album was a collection of carols done on carillon bells. It was *meant* to be played from a church tower. I couldn't say no to Pete.

So . . . I didn't feel at all sneaky when I unwrapped my beautifully illustrated album of medieval melodies and played it for myself as I wrote letters.

I SUSPECTED we'd all be tired of our choices by Christmas. We had played them at home, for family concerts, while doing homework, in competition with television, alone in our rooms. We had loaned them to friends, taken them to school, church, and parties. I'd had Doris Detrand and Claire Mawson and Mrs. Wagner for coffee one afternoon, and they wanted to hear some of the music.

But we didn't get tired of them. One evening a week before Christmas, when we gathered in the living-room after supper, Karen said, "Anyone mind if I play my record? Those eighteen carols and hymns tell a story. Have you noticed that, Dad? One leads on to another—through the events of Christ's birth."

"I'd like to hear them, Karen," Dan said.

"I'd like to hear my record, too," Sue complained, as she pushed together an ottoman and a couple big cushions and made herself a comfortable nest.

"ALL THE records are so appropriate for Christmas," I said. "Pete's is wonderful. Those clanging, pealing, tinkling bells. And your father's Russian choral album is so stirring and emotional. And Sue's gay melodies and my music from long ago.

"But let's listen to Karen's album tonight. It is the most evocative and nostalgic and, I think, shows the deepest religious feeling. It plays less than an hour. It will make us all stop to think about what Christmas means."

OUR WORD "merry" generally suggests mirth, gaiety, and jollity. It bespeaks fellowship, high spirits, and lightheartedness. All of these are a part of the wish we extend to our friends. But centuries ago the word "merry" had other meanings and connotations. "Merry" meant peacefulness and blessedness. It was as though one were saying, "A peaceful Christmas to you" or "May Christmas bring the blessings of God to you."—CHARLES L. ALLEN and CHARLES L. WALLIS in *Candle, Star and Christmas Tree* (Fleming H. Revell Company)

WORSHIP NOTEBOOK

FASHIONS IN CHURCHES (Part 2)

As WORSHIP in England got more elaborate a century ago the women found work in their embroidery, the men added to the fussy decor of the churches.

Suddenly it became the custom to fill the churches with lavish floral decorations. One little book provided instructions in "how to grow flowers in room windows to save money in buying them from florists." Rood screens made of lath and greenery were set up in the churches at special times in the year amid a riot of horticultural display. One anguished letter-writer wrote: "To my mind nothing seems so unreal and wretched as this vegetable construction . . ."

Numerology was important. Said a letter dated 1871:

"We architects should infuse a symbolic spirit into the minutest details of all sanctuary work, even in the dimensions of the altar itself. I recommend my brother-architects in no case to carry out an altar less than 7 ft. 5 in. long (both symbolical numerals) and when possible to exceed this length to let the mystic number 5, so closely associated with altar ritual, determine *in the inches* the exact length of the slab."

THAT THERE were practical developments from all this is evident when one observes the illustrations drawn by the author for the book. Fashions in church interiors went hand in hand with fashions in feminine style.

"Almost every well-to-do lady had a tea-cozy silhouette . . . A fashionable lady was so well padded in the eighteen-forties that there was really no need for cushions in pews or benches."

"The size of the crinoline was probably mainly responsible for the substitution of open benches or chairs instead of narrow box-like pews in new churches . . . On June 23, 1860, a notice appeared in *The Times:* 'Ladies persist in attending Divine Worship in crinoline. Pews hired out to accommodate four persons will, therefore, now barely contain two.' "

"We must think of the cathedrals restored by Mr. Scott with ladies squeezing themselves into vacant choir-stalls at Matins or Evensong, looking forward to hearing a boy soprano's solo in a pretty anthem."

NOT EVERYONE was sympathetic to the changes in church furnishing. As it is now, so it was then. People don't like change, particularly if it is a reversion to something their grandparents detested. All was not easy in the churches that dared to be "catholic."

In 1844, a cleric published a book entitled *Church Architecture, Scripturally Considered, from the Earliest Ages to the Present Time* in which the reader was left in doubt that "Superstition and Church Architecture were coeval from the beginning." The bishops were particularly terrified by novelties such as preaching in a surplice, intoning prayers, bowing to the altar and even going so far as to add a cross, candlesticks, flower vases and frontals. Altar crosses and crucifixes were regarded by mid-century Anglican bishops as "nothing more than emblems of idolatry."

On May 28, 1859, at the dedication of a church, one of the ministers intoned the service, using his own *Manual of Plain*

Song. But when the bishop climbed the ornate pulpit he reminded the people "that no Church allows such diversity of doctrine as the Church of England . . . (do not) be carried away by the dedication of All Saints," adding his wish "that every one has his own taste for a simple ritual."

The bishop refused to continue with the proceedings until the altar frontal had been removed. The situation was saved when two of the ministers procured a table-cloth and stretched it over the altar.

THE YEAR BEFORE another bishop had refused to consecrate a church until "a simple cross, formed of coloured tiles, had been removed from the central panel of the arcaded reredos."

The result of all this produced lengthy litigation in the courts. Clergy who desired to remodel their churches and develop the ceremonial found themselves plying through the statutes to find what was legal and what was not. As for the bishops, Anson adds, "the contemporary idea that bishops are behind the times could be more than echoed in the last century."

While the Anglicans were hard at the whole program to make their churches and ritual more "catholic," the Romanists acted as if the furnishings of their churches meant little. Chapels were utilitarian. "There was no danger in the squalid mining villages that Romanists would start attaching undue value to the material sanctuary . . . There was a completely different ethos between the Papists and the 'Piskies' (Episcopalians), and this had its effect upon the furnishings and decorations of their places of worship." Again,

"The average Roman Catholic church interior at this period retained the bright, cheerful atmosphere of an old-fashioned 'pub,' with the same well-polished brass work and general coziness. Anglican worshipers disdained 'pubs,' but quite a number of church interiors suggest the dignified respectability of a London club."

The Anglicans went to great extremes to achieve "catholicism." When one of their architects won a prize for designing a German Lutheran Church, he was attacked for "consorting with heretics . . . "We are sure that the temperal gains of such a contract are a miserable substitute for its unrealness, and—we must say it—its sin."

THE GOTHIC led to the Baroque, but not before Percy Dearmer had led many to a truly English, and not pseudo-Roman, attitude. "Dearmer had no use for Counter-Reformation Catholicity in either doctrine or worship. Fundamentally he was a Protestant, with a Lutheran temperament. His detestation of everything 'Romish' increased as he grew older." Unfortunately, many other Anglicans did not follow him. Rome set the standard and the result was a wholesale importation of the worst from Rome.

It remained for Eric Gill, a Roman Catholic artist of the early 20th century to set a new goal before the church. "What you don't need, go without, and what you do need, get good." Even this didn't help and while Rome junked its baroque tabernacles, and candlesticks and fiddle-back chasubles, the Church of England bought them up by the carload.

With the liturgical movement, the course has come full circle. Today the trend is to simplicity and plainness. The free-standing altar and the "auditorium church" are in the ascendancy.

Says a modern Roman Catholic leader:

"We see that all these styles were children of their own day. None of these forms are ours. We have concrete, steel

wood compositions, brick, stone, glass of all kinds, plastic material, reverse-cycle heat and radiant heat. We can no longer identify the minority, called Christendom, and split into schisms, with the Kingdom of God on earth. We live in a new atmosphere, a secularist atmosphere, even though our society still calls itself Christian.

"We are not the Church of early persecutions, nor the queen of creation as in the Middle Ages, nor the guarantor of order as in the bourgeois period. The divine Presence, the permanent Parousia, made by the liturgy, is again, in a new way, a new mustard seed and a leaven. For this our architects must find as good an expression in our language of form, as our fathers did in theirs."

I like that. *We Christians must find as good an expression in our language of form, as our fathers did in theirs.* Why not go a step further and say, *"a better expression."* It's not enough to restore the past. Let the fashion of our churches and their furnishings, the fashion of our worship in its language and its form, speak with such compulsion that the church will fashion the world.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Live together

QUESTION: Lizbeth was married four months ago, and the couple have made their home with us since then. Merve and I have tried to do all possible to make our common life pleasant, but they are not satisfied—especially Claude. They want to move into a one-room apartment. But they are really so much better off here that I just can't see them going into such a crowded place.

What means can I use to bring them around to their senses?

REPLY: Parents have a natural tendency to hold on to their children, even when they are grown up, unless the father and mother are unusually mature. You may feel that the young couple is now in an advantageous position, but they don't think so. They want and need independence, freedom, privacy, and no interference. It is almost certain that the young people will gain many advantages by going into even a one-room apartment, and that they will be happier. They undoubtedly appreciate what you are willing to do for them, but all those items cannot take the place of the conditions they crave. Living together sometimes works out satisfactorily for a short time, but usually not for a longer period.

During the earlier months—and years—a couple have to make many adjustments to one another, and to a new home situation. For that purpose they need to be alone. Parents should try to view such matters through the eyes of the young people, and avoid attitudes and actions which might be a hindrance. Give Claude and Beth all the help and encouragement you can toward realizing their goals.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

EXCITING THEOLOGY

New Accents in Contemporary Theology. By Roger Hazelton. Harper. 144 pages. $3.

Within these few pages, the dean of the graduate school of theology at Oberlin gives us a provocative review of theological enquiry. He emphasizes the "accents" of contemporary thought and makes excellent suggestions for continued thinking along inviting paths. The author intends the five chapters as a "series of explorations into different kinds of theological terrain." His purpose is to invite participation in the theological task. He does this by singling out problems and sharing enthusiasms.

He makes theology exciting. Theology is "talk," a reasoning together about God, a way of thinking through and talking out together what is meant by God, man, sin, salvation, church, or kingdom. Contemporary theology is by and large "more ecumenical than are inherited practices in worship and patterns of organization within Christendom." He presents the theologians' task as intellectual—"that of understanding and making understandable the truth of Christian faith." Many must share this task as disciplined workers with differing "yet finally complementary, perspectives and common concerns."

The author is deeply concerned that theology be in touch with the world. He insists that "theology today and tomorrow has for one of its major purposes the rediscovery and repossession, in Christ's name, of vast territories of human culture which have long been lost to the Christian intelligence."

Here are the five chapters packed with pertinent suggestions: "Theology as Conversation: With the Arts. All the culture of the West such as music, painting, philosophy, literature came out of the churches and the convents, but it went out of them! It is high time that we struggle to find it again and bring it back."

"Theology as Conversation: With the Sciences and Philosophy." The problem of communication is dealt with. The need for both the accuracy of science and the ardor of faith in order to understand the world is made clear. The author reviews the conversations going on between theology and the two types of philosophy most dominant now—analytical and existential.

"Theology as Interpretation" — Chapter Three. Theologians are tending their own business, too! Traditional elements within the Christian faith are being restated. The matter of biblical interpretation is significant but "biblical theology" means both more and less than scriptural interpretation. *More*—it insists not only upon understanding the Bible theologically, but upon understanding theology biblically! *Less*—it tends to stay much closer to restatement and retelling, than the word "interpretation" usually connotes.

"Theology as Consensus" makes a most stimulating exploration of the meaning of "ecumenical" and church unity. "Oneness, not bigness, is the true index of ecumenicity within the Christian Church." "Our oneness is not something which we Christians make, but something which makes us Christians." The ecumenical task today is that of "experiencing and expressing the reality in our midst which already makes us one in Christ." Surprisingly, considering Hazelton's background, he affirms that "doctrinal consensus is more significant for the future of the church universal than any series of interdenominational agreements can ever be."

Finally, "Theology as Invitation" is the fifth chapter. Here is a plea for a new apologetics—an invitation to the nonbeliever putting the matter of the Christian faith clearly up to him and extending the hospitality of the household of faith to those not yet within the circle. He raises many questions relative to the relation between Christianity and other religions; neither syncretism nor exclusiveness serves the purposes of Christian theology. They do not grapple with the issues.

Anyone who is theologically minded (and

who isn't?) and willing to stretch his mind for a few hours will profit by the helpful wisdom of this book. MORRIS C. SKINNER
Albany, N. Y.

HOW TO DO HYMNS

The Hymn and Congregational Singing. By James R. Sydnor. John Knox Press. 192 pages. $4.50.

"Hymns," says Dr. Sydnor, "must be appropriated privately before corporate praise can become fully intelligent." Thus every person in the congregation is responsible for developing congregational singing. Fine singing results if the whole congregation understands what it is singing and sings a wide variety of good hymns.

A good hymn is true to Scripture, based on spiritual reality, and has simplicity, beauty, and structural soundness. The music must have a good melody within the range of the average church-goer's voice. Harmony, rhythm, and structure of the music must fit the words.

Development of hymnody from the Psalms to the present is briefly discussed and hymns of each period are listed. How to choose hymns, how to get all of the congregation to sing, how to use hymns as anthems, how to play hymns, how to use varied accompaniments, how to improve the hymnody of the church school, how to use the hymnal in private and family devotions, and how to use hymns in church societies, conferences, and camps are some of the hows discussed.

Seldom is so much practical material found in so small a book. It is valuable to the minister, choir director, organist, and church school superintendent, but of interest to any Christian who raises his voice in a company of believers on Sunday morning. HELEN E. PFATTEICHER
Philadelphia

GROWING UP IN FAITH

Religion in the Developing Personality. New York University Press. 110 pages. $3.

This is the second annual volume of the proceedings of the Academy of Religion and Mental Health. The difficulty of "communication," of defining exactly what each discussant meant by such terms as religion, adjustment, maturity is even more obvious in this volume than in its predecessor.

The general theme of the conference which was held in December 1958 was to determine the role of religion in the formation and preservation of personality patterns during the successive stages of life. Childhood is the time of establishing "ego-identity." The child experiences limitations beyond the authority of the parents and this realization forms the basis for his later acceptance of limitations of a higher order, those of morality and of God.

The adolescent sees as simple many issues that are highly complex and this leads to the familiar overconfidence of adolescents with their sweeping statements about reality which often bear little relation to facts. This is part of the process of growing up and the adolescent adopts philosophies and views of life radically different from his parents to prove his independence.

The surge towards status is tremendously accelerated as the goal comes in sight. The most significant achievement which carries over into adult life is the establishment of intrinsic rather than extrinsic religion. God becomes an end rather than a means to an end such as achieving social status or "peace of mind."

This book will appeal to readers interested in the theoretical aspects of the relationship of psychology to religion.
Greensburg, Pa. CARL J. SCHINDLER

ADVICE FOR PARENTS

Growing Up in Christ. By Frances Wilkinson. Seabury Press. 149 pages. $1.75.

There's no need to shout for help in dealing with the problems of a juvenile delinquent on your hands if you have family life such as Mrs. Wilkinson describes. Here is a helpful description of how normal Christian parents should go about bringing up their children from infancy. It is a book of wise insight and calm advice which has something of value for all serious-minded parents.

Panel at youth rally: Dr. Segerhammar, Pastors Hansen, Bruneer, Farstrup and Kangas

Youth of Merging Churches Meet in "Engagement" Rally

By LOUIS F. MERTZ

LOS ANGELES — Almost 700 Lutheran young people of the Los Angeles area met Nov. 20 in Angelica (Augustana) Church for a rally that could be described as an "engagement" party.

Members of the youth organizations in the four church bodies planning "marriage" in the Lutheran Church in America, they took the opportunity to become better acquainted during the "engagement" period.

The program included a panel summary of youth work in the past and activities planned in the future merged church. Questions from the floor indicated enthusiasm and a strong spirit of unity.

Pastor Henry R. Kangas, of San Francisco, president of the California Conference of the Suomi Synod, spoke on the topic "Let Your Heart Cheer You."

Other church leaders taking part included Dr. Carl W. Segerhammar, vice president of the Augustana Church; Pastor Ray E. Hansen, chairman of the Luther League Committee of the Pacific Southwest Synod, ULCA; Pastor John Bruneer, chairman, Commission on World Missions of the California Conference, Augustana Church; Pastor A. E. Farstrup, new president of the American Evangelical Lutheran Church.

Host to the rally was the Luther League of Angelica Church and its pastor, Dr. Oscar A. Benson.

Apartments for Senior Citizens

PURCHASE of a large 202-unit apartment development in Lancaster, Calif., to serve as a retirement home for Lutheran senior citizens throughout the United States, was announced by the Rev. John G. Simmons, of North Hollywood, president of Martin Luther Homes.

Pastor Simmons said the development will fill a need for older persons who are seeking inexpensive independent living facilities instead of the usual "full care" program. A 24-acre tract adjacent to the apartments will be developed into a community center.

Three New ULCM Units Join

THREE MORE congregational units of the United Lutheran Church Men have joined the synodical ULCM. They are from Christ

Church, San Jose; Messiah Church, Redwood City, and Grace Church, Santa Barbara.

Edward L. Petersen, president of the synod group, announced a membership of 20 units during the first year of operation in the Pacific Southwest Synod, at a meeting of the executive board in Los Angeles.

ADVENT CHURCH, Los Angeles, held its last service on Nov. 6. The congregation has merged with Angelica Church, Augustana Synod.

Advent's 20-year-old organ was acquired by the new mission at Rossmoor-Los Alamitos, and is being used at its services in the clubroom of the Los Alamitos race track.

ST. MARK'S CHURCH, San Francisco, has inaugurated an "All States and Nations" coffee and fellowship hour after Sunday morning services. First two groups to be honored were Minnesota and Germany.

Service for Business People

FIRST CHURCH, Los Angeles, holds a weekly noonday service for working people in the business area around the church.

Pastor Dale Click reports First Church is entering the New Life Mission program under direction of the Rev. George A. Housewright, associate director of evangelism in the Board of Social Missions.

A NEW MISSION congregation will be developed by Dr. Albert B. Schwertz in Sun City, Arizona. This field is the Del Webb development of homes for older people near Phoenix.

LUTHER LEAGUERS of Trinity Church, Pasadena, will be hosts for the third year at New Year's Eve and Day festivities. They will assemble at the Watch Night service, then divide into two groups. One will sleep while the other guards seats in the parade area. After 6 A.M. breakfast all will attend the Rose Parade.

PINOLE MISSION has set Christmas Day as Charter Sunday, and hopes to organize as a congregation early next spring.

Luther Leaguers of Grace and St. James' Churches, Richmond, and the young people of Pinole combined Nov. 5 to pass out personal invitations for the mission to all residents of Pinole, Hercules, and adjoining developments. They contacted about 5,000 persons.

PACIFIC

Synod Pastors to Hear Kantonen at Convocation

By OLIN G. DASHER

SEATTLE—Winter Convocation of Pacific Synod pastors will be held Jan. 9-11 at Menucha Conference Grounds east of Portland, Ore. Dr. T. A. Kantonen, of Hamma Divinity School, will lecture on "The Theology of Stewardship."

OFFICERS of synod Luther Leagues will meet Dec. 27-28 in St. James' Church, Portland, it was announced by Peter Jessen, president. Methods of improving programs, worship, recreation and other activities will be discussed.

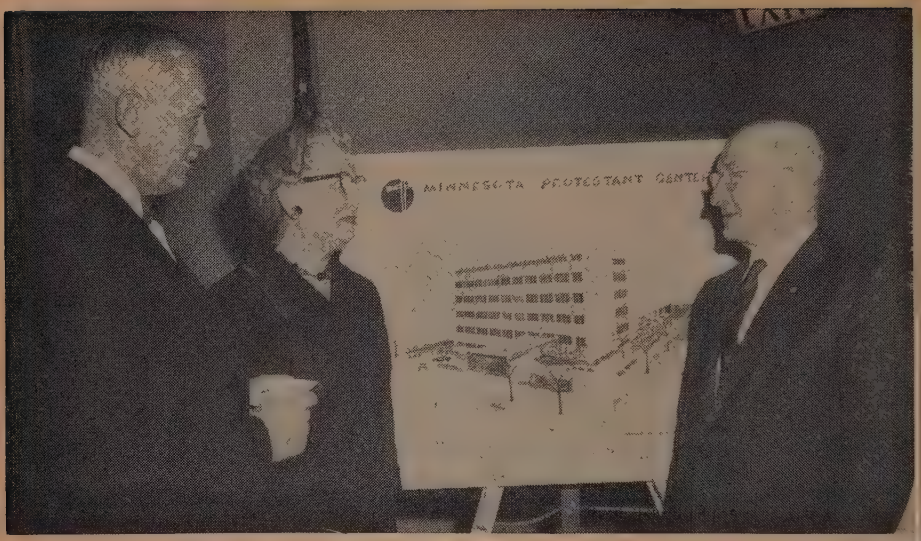
Compass Is 40 Years Old

LUTHERAN COMPASS CENTER celebrated its 40th anniversary at the annual dinner meeting on Nov. 20. The mission, for unattached men on Seattle's Skidrow, was founded by Otto R. Karlstrom. Synod President Edwin Bracher served as superintendent for ten years.

PACIFIC SYNOD will meet about 80 per cent of its 1960 ULCA apportionment if the present trend continues, according to Treasurer H. A. Halverson, Jr. The quota is $134,000.

Marian Anderson on Air

ST. LOUIS, MO.—Marian Anderson, world-famous contralto, will be interviewed by Dr. Oswald Hoffman, Lutheran Hour speaker, on a special half hour world-wide Christmas broadcast beamed to an estimated 100 million listeners. Miss Anderson will also sing several Christmas hymns and carols. A recording of the program will be sent to every radio station in the United States, and to more than 40 foreign networks.



The Rev. E. H. Bohrer, Miss Florence Lundahl, Dr. H. L. Stright inspect sketch of proposed center

MINNESOTA

Plan Unveiled for $1-Million Minnesota Protestant Center

By PAUL LUTHER WETZLER

MINNEAPOLIS—Unveiling of an architect's model of the new Minnesota Protestant Center at a luncheon here Nov. 21 marked the first step toward formation of a sponsoring committee of 1,000, who will aid in promoting the million-dollar structure to be built by the Minnesota Council of Churches.

Co-chairmen of the committee are Dr. Reuben K. Youngdahl, pastor of Mt. Olivet Lutheran Church, Minneapolis, and president of the board of directors of the Augustana Book Concern, and Oakley R. Tripp, lay member of Westminster Presbyterian Church, Minneapolis, and former president of the Ministers Life and Casualty Union.

The five-story building will be erected on a half-block at West Franklin and Pillsbury Sts. It will include offices for a dozen church organizations, representing more than a half-million Protestants, conference rooms, audio-visual library, reading room, chapel and cafeteria.

The Augustana Book Concern will operate a religious book and supply store, later to become an outlet of the Board of Publication of the merged Lutheran Church in America.

Clothing Collections Hit New Record in Wisconsin

By CHARLES A. PULS

MADISON—Wisconsin Lutherans in 1960 will surpass the 700,000-pound mark in collecting old clothing for Lutheran World Relief. The spring collection totaled 171,540 pounds. The fall collection, with two areas not yet reported, now totals 484,994 pounds.

This is believed to be a record for any state in one year. Wisconsin has never done better.

The areas reported: Milwaukee, 112,800 pounds; Shawano, 41,420; Racine, 33,500; Madison, 71,400; Wisconsin Rapids, 26,200; Wausau, 59,300; Oshkosh, 68,140; Marinette-Sheboygan, 47,400; Mineral Point, 13,280;

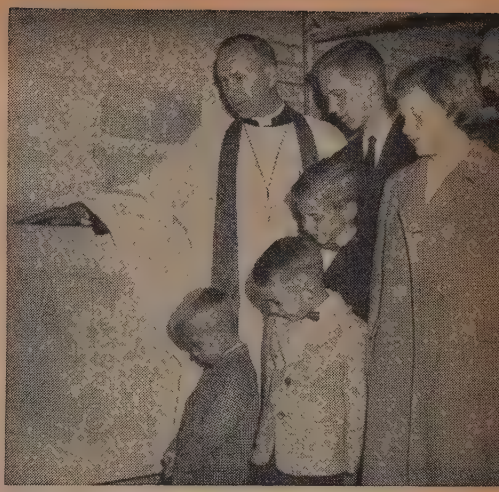
and Monroe, 11,554. Eau Claire and La Crosse were still to report.

ATONEMENT CHURCH, Beloit, marked another milestone in its expansion program Oct. 9. The cornerstone was laid for a new parish education building. The Rev. Trevor Sandness is pastor.

ST. JOHN'S CHURCH, Polar, recently observed its 75th anniversary. It had its beginnings in the settlement of German fam-

St. John's—landmark in north countryside

ilies who moved into the north country in the 1870s and '80s. In 1936 the congregation was reorganized by the Rev. Lyle Burns and became part of ULCA.



Pastor Sandness lays cornerstone at Beloit

In 1953 St. John's became a parish with newly organized Arbutus Church at Pearson, and built a new parsonage. Slight membership gains have been made in spite of the decreasing population.

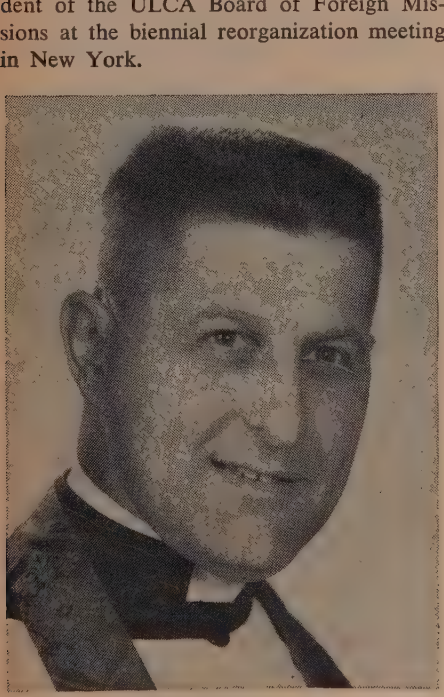
Synod President George L. Lundquist and the Rev. H. T. Rasmussen preached at the anniversary services. The pastor is Robert W. Girod.

BETHEL CHURCH, Muskego, broke ground for its first unit church, now under construction nine and a half years after the congregation was organized. The $134,000 building will seat 192 in nave and choir, and provide rooms for ten church school classes. The Rev. James Clement is pastor.

Architect's sketch of nave and education unit planned for Bethel Church, Muskego, Wis.

Board of Foreign Missions Names Dr. Graf President

DR. PAUL L. GRAF, pastor of Holy Trinity Church, Minneapolis, was elected president of the ULCA Board of Foreign Missions at the biennial reorganization meeting in New York.



DR. PAUL L. GRAF

Vice president of the board for two years, Dr. Graf succeeds Dr. Ralph W. Loew, of Buffalo, N. Y., who was elected a member of the ULCA Executive Board.

Other new officers are Dr. M. P. Moller, Jr., of Hagerstown, Md., vice president; Dr. Samuel E. Kidd, of Norristown, Pa., secretary; and Paul I. Gulden, of New York, treasurer.

The board approved a record budget of $3,739,400 for 1961 to continue and expand its work in eight overseas areas. That is about $400,000 higher than this year's budget. About three-fourths of the money is earmarked for support of sister churches in Argentina, British Guiana, Hong Kong, India, Japan, Liberia, Malaya and Uruguay.

Sister Louise Burroughs Named Associate Secretary

PHILADELPHIA — Sister Louise Burroughs, who directed the Diaconic Year program from its beginning in 1956, has been elected a part-time associate secretary on the staff of the Board of Deaconess Work. She will continue to be responsible for the Associate in Deaconess Service.

Beginning Jan. 1, Sister Louise also will serve as the administrator of the building for geriatrics and chronically ill patients at the new Muhlenberg Medical Center, Bethlehem, Pa., expected to open about March 1.

MARYLAND

Congregation Organized By Mission at Damascus

By WILSON P. ARD

HAGERSTOWN, MD.—The new mission at Damascus was organized as Church of the Redeemer on Dec. 4. Pastor Thomas H. Sinn, developer of the mission, reported 65 persons signing the charter roll.

HAVEN CHURCH, Hagerstown, Pastor Ralph E. Blanset, becomes self-supporting Jan. 1.

LOANS TOTALING $647,208 are now in force among 25 mission churches in the synod, according to a report by the Board of American Missions. Fifteen mission congregations have made application for aid amounting to $27,940, in paying pastors' salaries in 1961. In 1960 this amount was $34,080.

ST. JOHN'S CHURCH, Hagerstown, in November held two congregational dinners at which members were informed about the financial budget. Emphasis was given to the whole area of Christian stewardship.

A similar series of two dinners will be presented by Trinity Church, Hagerstown, in January. Guest speaker will be Pastor Charles F. Trunk, Jr., of Evangelical Lutheran Church, Frederick.

UNITED LUTHERAN MEN of Allegheny County sponsored their first annual Refor-

mation rally, held in St. Paul's Church, Pastor John F. Sammel. Richard T. Sutcliffe, Department of Press, Radio and Television, ULCA, was the speaker.

Benevolence Receipts Reported

SYNOD TREASURER VIRGIL W. DOUB reports, as of Nov. 30, receipts of $546,453 on the benevolence apportionment of $761,250, or 71.8 per cent; and for LWA $66,862 or 81 per cent of the $82,425 goal. Benevolence receipts total $71,000 more than last year and LWA is $4,200 ahead of 1959.

THE 200TH ANNIVERSARY of St. John's Church, Thurmont, Pastor W. E. Ervin, was observed with special services. Guest speakers included Dr. Gould Wickey, National Lutheran Education Conference; Dr. W. C. Waltemyer, Gettysburg College; Pastors Eugene McVicker, J. Leon Haines, Roland A. Ries, Thomas F. Sinn and Synod President J. Frank Fife.

PENNSYLVANIA

Bishop Dibelius Granted Honorary Degree at Thiel

By LUTHER E. FACKLER

PITTSBURGH—Biggest battle in which man is engaged is the battle between belief and unbelief, Bishop Otto Dibelius of Berlin told a special convocation at Thiel College.

Dr. Mitterling, Bishop Dibelius and Pastor Boyd Gibson in academic ceremony at Thiel

Conference President Vetter and Pastor Trout lay cornerstone for Apollo church

"The future of the minds of men is at stake in this global battle," he said. "Our one hope is that Christians will rise and stand together in pursuit of their faith."

The honorary degree of doctor of humane letters was presented to Bishop Dibelius by Dr. Philip I. Mitterling, dean and acting president. The renowned churchman was presented for the honor by Dr. William Hankey, president of the Pittsburgh Synod.

SPRING CHURCH Evangelical Lutheran Church, near Apollo, laid the cornerstone for its new church building. The Rev. George Vetter, president of the East Conference, spoke. The $100,000 building is scheduled for completion next March.

New Etna Church Dedicated

EMMANUEL CHURCH, Etna, dedicated its new $200,000 sanctuary Nov. 13, with Synod President Hankey conducting the act of dedication. The Rev. Franklyn K. Morris is pastor.

Ground was broken Jan. 24 for the building, and the cornerstone was laid April 24. The new nave, seating 350, adjoins an educational building erected in 1952. This is the congregation's 60th anniversary year.

Lutherans in Institutions Receive Christmas Gift Boxes

PHILADELPHIA — About 3,500 Christmas gift packages for Lutherans in institutions in the Delaware and Lehigh Valleys were prepared by United Lutheran Church Women's units of congregations in a dozen districts of the Pennsylvania Ministerium. The project was under direction of the Board of Inner Missions Chaplaincy Services.

Efforts were made to provide personal gifts for all Lutherans resident in state hospitals, county homes and prisons where chaplains are serving. An equal number of gifts was prepared for general distribution.

Chaplain I. S. Fritz and church women inspecting packages

The Rev. I. S. Fritz, institutional chaplain, who supervised the project, explained that all the gift boxes had to be carefully inspected before delivery, to be sure that they contained nothing dangerous (such as glass). Most contained useful toilet articles and candy. All contained something for the recipients' spiritual needs, such as scripture portions, Bible story books and pocket testaments. The story of the Nativity was added by the board.

Dr. Ralph A. Boyer, home missions director, Pastor Eichorn and Mr. Keim turning earth

Resurrection Breaks Ground

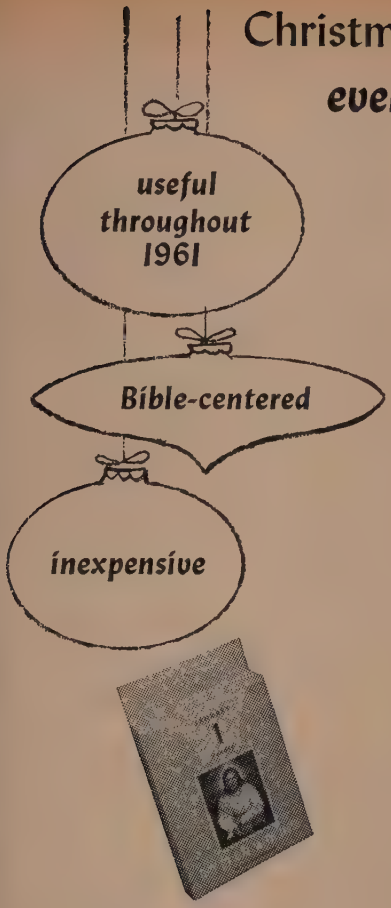
PHILADELPHIA — Resurrection Church, the mission organized in Levittown, Pa., in April 1956, broke ground in October for its first unit church building, to contain a chapel seating 300 and a two-story education wing.

Total cost of the building program including the church site is estimated at $245,000. Dedication of the building is expected in late 1961.

The Rev. George F. Eichorn, Jr., is pastor of Resurrection Church. David S. Keim is chairman of the building committee.

Miss Knubel Honored

NEW YORK—Miss Helen M. Knubel, secretary of research and statistics in the Division of Public Relations of the National Lutheran Council, has been elected secretary-treasurer of the Association of Statisticians of American Religious Bodies.



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The calendar sheets come in an attractive box featuring a full-color reproduction of "The Inviting Christ," a painting by Otto Keisker. The calendar may be hung on a wall or set on a desk or table by means of a self-contained stand.

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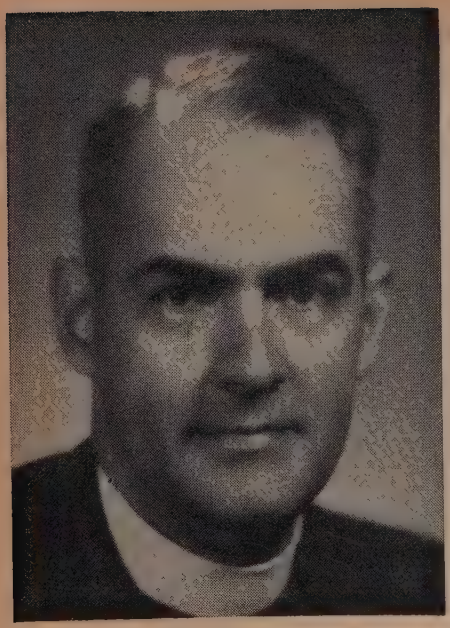

THE REV. WALTER KLOETZLI

Knubel-Miller Lectures To Treat of Urban Church

"THE CHURCH and the Urban Challenge" is the subject of the 1961 Knubel-Miller Lectures of the United Lutheran Church in America.

The lecturer is a recognized expert in urban church problems, the Rev. Walter Kloetzli. He is secretary of Urban Church Planning for the National Lutheran Council.

Pastor Kloetzli will present the series of five lectures in five metropolitan areas between Jan. 17 and Feb. 17, sponsored by the ULCA Board of Higher Education.

The schedule: Pacific Seminary, Berkeley, Calif., Jan. 17-19; Philadelphia Seminary, Jan. 23-24; First Lutheran Church, Pittsburgh, Jan. 26-27; Luther Memorial Church, Omaha, Neb., Feb. 13-14; and Messiah Lutheran Church, Minneapolis, Feb. 16-17.

Individual lecture topics are "The Urban Upheaval," "Class and Caste," "Issues

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The Knubel-Miller Lectures were established in 1943 in honor of the first president of the United Lutheran Church, the late Dr. Frederick H. Knubel, and the church's first treasurer, the late Dr. E. Clarence Miller.

The purpose of the lectures is primarily to "furnish fresh, inspiring and practical lectures to pastors of the church in active charge of congregations," explained Dr. Robert Mortvedt, executive secretary of the Board of Higher Education. Laymen, however, also find the lectures stimulating.

Pastor Kloetzli, who was ordained by the ULCA's New York-New England Synod, has conducted numerous urban church institutes in behalf of the National Lutheran Council since 1954. He has written numerous articles on the urban church, and is co-author of the book, *Urban Church Planning*, published in 1958. His new book, *Eight City Churches*, will be published by Muhlenberg Press early in 1961. His Knubel-Miller Lectures will appear in book form next year.

A native of New York City, Pastor Kloetzli is a graduate of Gettysburg College and Gettysburg Seminary. Upon ordination he joined the staff of the Board of American Missions, and organized Christ Lutheran Church in Paramus, N. J., in 1950. He served as pastor to the end of 1953, when he was called to the Division of American Missions of the National Lutheran Council.

Minimum Pay is $4,500

Geneva-Lyons Presbytery of the New York Synod, United Presbyterian Church, recently voted a salary scale for pastors ranging from a minimum of $4,500 and manse for churches with less than 150 members to $8,000 and manse for churches of over 800 members.

Even more striking was the decision to "require that every six years a pastor be given three months' leave of absence with pay for advanced study."

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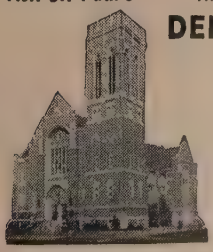
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Meetings Set to Promote Weekday Church Schools

By RALPH I. SHOCKEY

TRENTON—The function of the weekday church school will be discussed at eight area meetings during January under the auspices of the synodical committee of parish education and the ULCA Board of Parish Education. Objective of the sessions is to interest more congregations in the establishment of the program.

The pastor, two members of the church council, two members of the parish education committee, two parents and the children's secretary from each congregation are invited to the meetings.

The Rev. Paul E. Carl, director of parish education and youth work of the synod, announced these dates and places:

Jan. 16, Grace Church, Trenton; Jan. 17, Redeemer Church, Jersey City; Jan. 18, Grace Church, River Edge; Jan. 19, Holy Trinity Church, Nutley; Jan. 20, St. John's Church, Phillipsburg; Jan. 23, Christ Church, Camden; Jan. 24, Gethsemane Church, Keyport; and Jan. 25, Reformation Church, Absecon. Each session begins at 8 P.M.

ZION CHURCH, Riverside, completed 90th anniversary services with former pastors and synodical leaders participating. The pastor is Walter R. Morten, Jr.

First Service at Pequannock

ONE HUNDRED PERSONS attended the first service of the proposed Church of Our Saviour in the American Legion Hall in Pequannock Nov. 6. The mission is under the development of the Rev. John A. Spinner. The chancel furnishings were a gift from the recently organized St. Timothy (Augustana) parish.

Group at first service held in Pequannock

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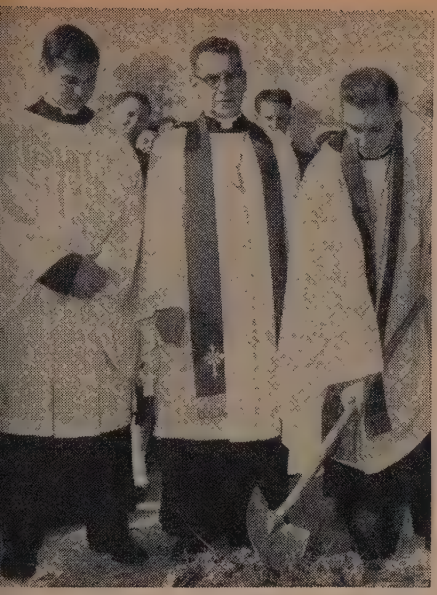

Pastor Claus (right) breaking ground with Synod Home Missions Supt. Howard Lenhardt

FIRST UNIT of Good Shepherd Church, indenwold, is under construction. The mis-on was organized two years ago. The Rev. harles W. Claus is pastor.

Home Mission Pastors Meet

THIRTY HOME MISSION pastors met at St. ephen's Church, South Plainfield, for the nnual conference on Dec. 2. The Rev. oward A. Lenhardt, synod supervisor of ome missions, presided.

The group discussed the pastor's com-unity responsibilities, his daily duties, and e educational program for a mission con-egation. Fred W. Bowman of the BAM's urch extension staff, spoke on the current uation of the board's national program, d Dr. Elwood Bowman discussed "A Lay-an Looks at the Ministry." Dr. Willis inman conducted a Bible study.

ZION CHURCH, Long Valley, observed the centennial of its founding recently. Serv-es arranged by Pastor Louis Bell depicted e historical drama connected with Henry elchior Muhlenberg. Dr. Edwin H. Knudten, synodical president, and Rev. Rob-ert Z. Wuchter, Central Conference presi-dent, extended greetings. The Rev. Warren S. Harding was the keynote speaker.

THE PAUL T. WARFIELD Parish Education Building was dedicated at St. Mark's Church, Trenton, Dec. 4. Dr. Warfield has been pastor of the church for many years.

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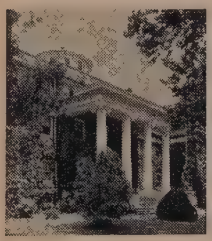

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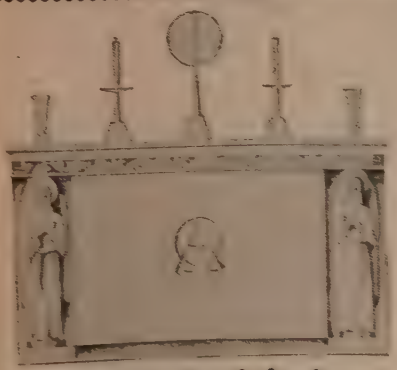

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NEW ENGLAND

Bridgeport Congregation Dedicates Parish Building

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Holy Trinity Chur (Slovak Zion Synod), Bridgeport, the R John Chalupa, pastor, dedicated a par education and fellowship building Nov.

The Rev. Joseph Bill, of Ascensi Church, Binghamton, N. Y., preached at Slovak service, Dr. John Zornan, pastor Christ Church, Lorain, Ohio, and presid of the Slovak Zion Synod, preached at English service and performed the act dedication.

Mr. John Chernak, president of the co cil, and Mr. John Mayer, chairman of program committee, were in charge of dedication banquet following the serv Lutheran pastors of the city and Slovak p tors of the state were invited to attend.

The building consists of twelve classroo a large parish hall, a council room and enlarged kitchen. The cost including renc tions to the present church was $220,000.

Home Addition Started

GROUND WAS BROKEN in November the new nursing wing at the Lutheran Ho for the Aged in Southbury, Conn. $274,000 project will provide 30 beds convalescent patients.

DR. DAVID G. JAXHEIMER, pastor of F Church, Rockville, Conn., and chairman the Rockville Housing Authority, has nounced state approval to construct housing units in that city for elderly low-income families. Plans call for 16 arate apartments and a community cen The units, designed to accommodate people, will be ready by July 1962 at a of $1,700,000.

FIRST CHURCH, Rockville, held its st ardship dinner on Nov. 9 with an add by the Rev. William Heil, pastor of manuel Church, Meriden, vice president the New England Conference.

—CHANGES OF PASTORATE—

CANADA

CLAUSEN-MOHR, JOHANN C. From St. Paul's Church, Leamington, and St. Peter's Church, Paincourt, Ont. To St. John's Church, Aylmer, Ont.

IRSCHICK, LEON E. To St. Matthew's Church, Mildmay, Ont., supply pastor.

CARIBBEAN

TORRES, RAFAEL. To St. Peter's Church, Tao Baja, and St. John's Church, Higuillar, Puerto Rico.

CENTRAL PENNSYLVANIA

REED, HENRY L. From Zion Church, Akron; Emmanuel Church, Brickerville, and St. Paul's Church, Penryn. To Trinity Church, Sunbury.

CENTRAL STATES

GRINVALDS, VITAUTS. From St. John's Church, Sterling Neb. To Zion Church, Gothenburg, Neb.

HERBER, GEORGE J. From Resurrection Church, Gretna, Neb. To United Church, Cole Camp, Mo.

FLORIDA

ENSEN, WILLIAM. From Christ Church, Easton, Pa. To Faith Church, Jacksonville.

INDIANA

SCHNABEL, JOHN F. From First United Church, Indianapolis, associate pastor. Graduate study.

——DECEASED——

THE REV. H. WILLIAM FITTING, 88, ied Dec. 1 in Quakertown, Pa. He had etired in 1956 as pastor of St. John's Church, Quakertown.

He was born in Enders, Dauphin County, a. He was supervising principal of schools n Elizabethville, before entering Philadelhia Seminary. Following graduation in 1911 e served the Amityville Parish until called o St. John's in 1915. Following retirement e was named pastor emeritus.

In 1898 he was married to Sarah Estella wab who later died. There were two children, Sarah Catharine and Eugene. He later as married to Evelyn Zendt Umstead. She, the son and two grandsons survive him.

Funeral service was conducted Dec. 5 in Trinity Church, by the Rev. Arthur Foellner and Dr. Charles M. Cooper. Interment was in Union Cemetery, Quakertown.

MRS. JANET MARJORIE NERENZ, 35, wife of the Rev. Kenneth L. Nerenz, of Bethlehem Church, Portage, Wis., died Nov. 23 after an illness of two years.

Born in Minneapolis, she was a graduate of the University of Minnesota. Following their marriage in 1950, Mr. and Mrs. Nerenz lived in Denver, Colo., until Mr. Nerenz entered Northwestern Seminary in 1952. They served at Richfield Church, Minneapolis, before going to Bethlehem Church in 1956.

Mrs. Nerenz is survived by her husband, three sons, David, Timothy and Peter, and her mother, Mrs. Hope Wray. Funeral service was conducted Nov. 26 in Bethlehem Church by the Rev. George Lundquist and the Rev. Paul Roth. Burial was at Willmar, Minn.

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AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION . . . . . .

I STOOD just inside the door of a large department store about a half-hour one December evening, and watched at least a thousand people come in or out. Very few seemed bored, anxious, or tired. They were going about their Christmas shopping with placid energy.

It is said that Christmas has become a heavy burden for many people—all the shopping, gift wrapping, baking, and paying the bills. Someone estimates that American families average $143 a year for Christmas giving.

People who feel burdened sometimes blame the storekeepers and say they have commercialized Christmas. Editorials are written accusing businessmen of stealing "O Little Town of Bethlehem." The Christmas hymns have been taken from the churches and put on loudspeakers in the stores. The weeks before Christmas have become the best selling time of the year.

I don't think we should blame the storekeepers. Stores are in business to sell things. Why blame them for selling what we buy?

WE DO much at Christmas merely because we think it's expected of us, and haven't the courage to break off. If you get tired of shopping for gifts for all your cousins, of approximately the same values as those they sent you last year, don't send them anything this year. That finishes that. And if you can't stand the thought of addressing 400 Christmas cards to all the 400 people who sent cards to you in 1959, don't send them this year.

Perhaps we need a Christmas revolution. This season is too wonderful to be made a conventional, routine time. We should do things at Christmas because we want to do them. We are celebrating our Saviour's birth, and this celebration should be genuine. Who are the people this Christmas of whom you have the most grateful memories? Send them your cards, with a brief word of thanks for everything.

"For God so loved the world . . ." That's how it began. We greatly need a holiday of love in such a world as ours. "Let love be genuine," the Scriptures say.

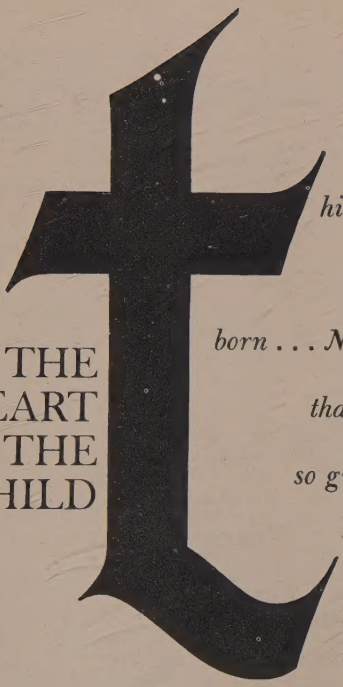
WHY GO AROUND saying "Merry Christmas" to everybody on Dec. 25? Perhaps there is a place in our world for carousing at the time of the winter solstice, at the tag end of the year when days are short. There was such a season among pagan peoples long before anyone heard of Christmas.

The early Christians were smart in moving in on that ancient festival and giving it Christian character. Part of this paganism still survives. But "merry" isn't the gospel word for Christmas. The stable in Bethlehem, in the days of Caesar's police state and Herod's order to kill, was no scene of mirth.

Faith, hope, and love are the Christmas words. People who never go to church find these words strangely attractive. I'm glad the storekeepers let them listen to "Silent Night," even if the motive is to loosen up their pocketbooks for more purchases.

This is the time of year when Christmas escapes from the churches and surges through the streets. Perhaps the multitude will hear an echo of angel voices. Who knows what might happen over the loud-speaker system at Gimbels?

—ELSON RUFF



THE HEART & THE CHILD

his child is sent to fill thine heart, and for no other reason is He born . . . No word can say nor understand that so small a thing should hold so great a treasure. Thus the great and wonderful sign is repeated and the heart is made sweet and glad and fearless, for it is at peace with all the suffering that may befall it. For what should cause it woe? Where the Child is, all will be well. The heart and the Child cannot be parted.

—*MARTIN LUTHER from his sermon on the birth of Christ Christmas Day, 1520*

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